DOCUMENT RESUME

ED 237 274 RC 014 445

AUTHOR Wilson, Janet Goulet
TITLE Wisconsin Indian Opinions of Factors Which Contribute to the Completion of College Degrees. Program Report 83-13.
INSTITUTION Wisconsin Center for Education Research, Madison.
SPONS AGENCY National Inst. of Education (ED), Washington, DC.
PUB DATE Jun 83
GRANT NIE-G-81-0009
NOTE 151p.; Report from the Postdoctoral Fellowship Program.
PUB TYPE Reports - Research/Technical (143)

EDRS PRICE MF01/PC07 Plus Postage.
DESCRIPTORS *Academic Achievement; *American Indian Education; American Indians; *College Graduates; College Role; *College Students; Family Role; Financial Support; Higher Education; *Performance Factors; Questionnaires; Social Discrimination; Student Attitudes; *Student Characteristics; Student Role; Student School Relationship; Success; Tribes
IDENTIFIERS *Wisconsin

ABSTRACT

Opinionnaires were mailed to 860 Wisconsin Indian college students and graduates, 189 of whom were also interviewed, to identify positive factors contributing to completion of college degrees by Wisconsin Indian people. The opinionnaire used for current students and those graduated from 1977 to 1982 differed from that used with pre-1977 graduates; the latter provided more open-ended questions. Usable opinionnaires (214) were 27.8% of those distributed. Financial aid ranked first as a factor contributing to college completion, followed by family support, having a personal goal, determination, and intelligence. Seven composite profiles of Wisconsin Indians who completed college degrees, derived from the opinionnaires and interviews, showed a number of commonalities: a parent or parents who understood the value of a college education, no perception of discrimination before the high school level, discovery that college was more difficult than high school and less personal, pride in being Indian, and sense of purpose. Detailed recommendations from opinionnaire respondents discussed six sources that could encourage Indian students: parents, pre-college schools, tribes, colleges and universities, students themselves, and older Indian college students. A specific recommendation called for a state-wide conference on Indian education, followed by practical on-site workshops to help implement the study's recommendations. Appendices include opinionnaires, maps, and supporting letters. (MH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED237274

RC

WISCONSIN INDIAN OPINIONS OF FACTORS WHICH CONTRIBUTE TO THE COMPLETION OF COLLEGE DEGREES

NOV1983
RECEIVED
ERIC/CRESS

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

✓ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

by Janet Goulet Wilson

June 1983
Program Report No. 83-13
Wisconsin Center for Education Research
an institute for the study of diversity in schooling

RC014445

Program Report 83-13

WISCONSIN INDIAN OPINIONS OF FACTORS WHICH CONTRIBUTE TO THE COMPLETION OF COLLEGE DEGREES

by
Janet G. Wilson
American Indian Program Coordinator
University of Wisconsin-Eau Claire

Report from the
Postdoctoral Fellowship Program

Wisconsin Center for Education Research
University of Wisconsin
Madison, Wisconsin

June 1983

The research reported in this paper was funded by the Wisconsin Center for Education Research which is supported in part by a grant from the National Institute of Education (Grant No. NIE-G-81-0009). The opinions expressed in this paper do not necessarily reflect the position, policy, or endorsement of the National Institute of Education.

Wisconsin Center for Education Research

MISSION STATEMENT

The mission of the Wisconsin Center for Education Research is to understand, and to help educators deal with, diversity among students. The Center pursues its mission by conducting and synthesizing research, developing strategies and materials, and disseminating knowledge bearing upon the education of individuals and diverse groups of students in elementary and secondary schools. Specifically, the Center investigates

- diversity as a basic fact of human nature, through studies of learning and development
- diversity as a central challenge for educational techniques, through studies of classroom processes
- diversity as a key issue in relations between individuals and institutions, through studies of school processes
- diversity as a fundamental question in American social thought, through studies of social policy related to education

The Wisconsin Center for Education Research is a noninstructional department of the University of Wisconsin-Madison School of Education. The Center is supported primarily with funds from the National Institute of Education.

Table of Contents

	Page
List of Tables and Figures	xi
Beginning: A Poem	xiii
Dedication	xv
Acknowledgements	xvii
Chapter	
I. INTRODUCTION TO THE STUDY	1
II. REVIEW OF THE LITERATURE	4
Background	4
Eight Generalizations Gleaned from the Literature on Indian Education	5
Examples of Individuals and Groups Who Have Made a Difference in Indian Education	6
Summary	14
III. RESEARCH ON HIGHER EDUCATION OF AMERICAN INDIANS	16
Background	16
Research Findings on Higher Education of American Indians	19
High School Grades	22
Self-Confidence	23
Study Habits	24
Support Services	24
Culture	25
Financial Aid	33
Females	33
Summary	36
IV. STUDY DESIGN	38

Chapter		Page
V.	ANALYSIS OF DATA	42
	Returns	42
	Part One: Demographics	46
	Part Two: Student Opinion Survey	55
	Part Three: Adaptation to College	58
	Part Four: Cultural Categories	59
	Part Five: Ranked Factors Which Contributed to College Completion	61
	Seven Composite Profiles of Wisconsin Indians Who Complete College Degrees	63
	Profiles	65
	Summary	80
VI.	MAJOR FINDINGS AND RECOMMENDATIONS	84
	Purpose of the Study	84
	Major Findings From the Opinionnaires, Interviews and Profiles	85
	Findings of What Researchers Can Do	87
	Recommendations	87
	What Can Parents Do?	88
	What Can Pre-College Schools Do?	89
	What Can Tribes Do?	90
	What Can Colleges and Universities Do?	91
	What Can College Students Do?	93
	What Can College Students Do to Help Pre-College Students?	95
	Specific Recommendation	95
	Recommendations for Further Study	97
	Closing Remarks	98
Thinking Back: A Poem		100

Chapter	Page
BIBLIOGRAPHY	102
APPENDICES	108
Appendix A--Endorsement of Great Lakes Inter-Tribal Council, Inc.	108
Appendix B--Endorsement of GLITC Education Committee	112
Appendix C--Cover Letter and Response Sheet	116
Appendix D--Opinionnaire, Graduated 1977-1982	120
Appendix E--Opinionnaire, Graduated Prior to 1977	132
Appendix F--Reminder Letter	140
Appendix G--United States Indian Population, 1980 Census	144
Appendix H--Indian Settlements in Wisconsin	148
Appendix I--Directory of Wisconsin Indian Graduates: A Description	152

List of Tables

Tables		Page
1	Opinionnaire Response Rates	42
2	Sex of Population	46
3	Tribal Heritage	47
4	Childhood Home Community	48
5	Age	50
6	High School Rank	52
7	Positions or Occupations, All Graduates	54
8	Part Two: Student Opinion Survey	56

Figure		Page
1	The Educational Pipeline for Minorities	21

BEGINNING . . . .

I had passed my matriculation -

I had been admitted to the University.

I had gone through parts 1, 2, 3 and 4 of Registration.

Suddenly, I stood there outside the huge buildings.

It was September -

and I was no longer Louise,

daughter of Mary and Joe,

grand-daughter of Henry and Alice,

cousin of Shirley and Bill.

I was Louise -

standing alone before the buildings

and I was terrified.

American Indian Culture and Research Journal
Fall, 1973

DEDICATION

To all the Wisconsin Indian people
past, present, and future
who complete college degrees
in spite of terror.

Acknowledgements

This research study was made possible by the Wisconsin Center for Education Research in a special program designed to provide women and minority group members the opportunity to engage in fulltime post-doctoral research. The study was given unanimous endorsement by The Great Lakes Inter-Tribal Council, Inc. and its Education Committee. (See Appendices A & B.) Without the support of these groups, the study could not have begun.

The following people are gratefully acknowledged for their freely given professional and personal encouragement, guidance, and criticism:

Dr. Donald L. Fixico, Professor of History, UW-Milwaukee
Dr. Robert E. Powless, President, Mount Senario College
Dr. Rick St. Germaine, Lac Courte Oreilles Tribal Council Member
Dr. David E. Kapel, School of Education,
University of Kentucky, Louisville
Dr. Jacob T. Evanson, Wisconsin Center for Education Research,
UW-Madison
Dr. Gary D. Wehlage, Education, Curriculum and Instruction,
UW-Madison

During June, July, and August 1982, I wrote letters to 120 Indian women educators across the country, asking for information relating to my study. I used the 1980 "Ohoyo Resource Guide of American Indian and Alaska Native Women" to obtain their addresses. Responses were received from 87 women. They sent dissertations, reports, studies, and microfilms. They suggested additional people for me to contact. The letters, notes, cards, and phone calls supporting and encouraging me were as valuable as the printed material. The following example is included in the acknowledgements because it illustrates the commitment many Indian women have to education. It is a portion of a letter from a student of one of the respondents reproduced with the writer's permission:

Dear Janet Wilson,

I can write and tell you a few things about students of our people. I am an Eskimo. I am 60 years old now. I have loved this book way of education that I have been pursuing all along my life--until I am now taking some college courses. Although I am so slow, I take them. There are some people like this with us native speaking people in this modern world.

This book and grade way of education is very important for now. Our people get discouraged a lot. So a longer length of time might work with some of us. That's what I say. Education is important now, for the modern world. We are not going to live in a crude tool world. We must catch on.

Grace Slwooko

Gambel, Alaska
June 17, 1982

This study could not have been completed without the opinions of Wisconsin's Indian people. I am very grateful for the suggestions, criticisms, and encouragement of more people than I can possibly name. The contact people on the college and university campuses were crucial in helping with this study. Several people have received letters from me acknowledging the amount of interest, time commitment, and personal effort they invested. Individuals in tribal offices also received special recognition for their help.

Jean Norman and Diane Quayle typed, edited, and encouraged me throughout. Thank you both. Love and gratitude go to my husband, Jim, who understands the importance of this work.

Chapter I

INTRODUCTION TO THE STUDY

This paper is a report of the findings from my study which was completed June 30, 1983. My study focuses on the positive factors which contribute to the completion of college degrees by Wisconsin Indian people.

The rationale for selecting a positive focus is twofold. First, other Indian researchers and educators have stated the need for studying success of native students. Chavers (1982) stated that little research is available on native people, and the existing research makes it impossible to pinpoint variables which predict success or failure. Research on success is needed. Medicine (1980) reported that Indian communities have not profited from other people's research on pathological parameters of contemporary social life. She suggested we need research by Indians on successful programs and coping skills. Powless (1982) said we should stop engaging in wild speculation about what Indians need and want in all areas including education. Instead, we should ask Indian people themselves.

Arlene Zakhar is conducting research on retention at UW-Milwaukee. She stated, "It is particularly important for Native Americans themselves to know the extent of their success as a group. It is an emotional and practical burden to be a member of the most deprived and underachieving group in the United States. By allowing the real accomplishments of our Native American students to remain undiscovered and undisclosed, we only diminish the progress they have made in the face of formidable obstacles" (1982, p. 56).

The second reason for choosing a positive focus is based on personal experience. I have lived long enough to have had the opportunity to experience a wide variety of negative and positive reinforcement. Under negative reinforcement, I lose self-confidence and become angry, resentful, and incapable of functioning at a satisfactory level. Given positive reinforcement, I gain self-confidence, become creative, dare to risk, and produce a better quantity and quality of work. Therefore, focusing on how Indian students succeed "in spite of the system" (Watson, 1974) is of personal interest to me.

I have been asked how I can study success without studying failure. I don't think it is possible to do so. We can not ignore the dropout rate of Indian students in high school and in college. We must document the poor record of hiring and promoting Indian faculty and staff within the educational system. Indian leaders are calling for all of us to take a strong position--to advocate solutions to the problems which exist.

Ada Deer is quoted in the March/April 1983 issue of Wisconsin Trails: "The average citizen, in my opinion, is unaware of the state's policies toward American Indians. I think they would be surprised to know the severity of the problems American Indians face today" (p. 19). This statement is a clear indication that the author believes problems need to be looked at openly before work toward solutions can begin. A conference at UW-Eau Claire, March 19-20, 1983, titled "Understanding American Indians in the 80s," four speakers formally addressed the issue of the urgent need for Indian people to acknowledge the extreme problems that exist in contemporary Indian life. Dr. Rick St. Germaine, Mr. Robert Miller, Dr. Robert Powless, and Dr. Vine Deloria, Jr., all

advocated spelling out problems. In different ways, they all stated that we need to say who we are as Indians today. We must stop sweeping our identities and our problems under the rug of old stereotypes. Indians in 1983 are rejecting the old image of being a poor, helpless people at the mercy of a paternalistic government. Modern Indians are still economically poor and have many problems, but they are creating a new image, an image of self-determination and success.

Chapter II

REVIEW OF THE LITERATURE

Background

The researcher, or student, faces a complex task when reviewing the history of Indian education in the United States. This is primarily due to the fact that Indian education is tied directly into some 97 treaties between the U.S. government and Indian nations. The sections which deal with education are as difficult to read and interpret as all other sections of those treaties. Indian historians suggest that treaties were purposely written in ambiguous language, often hastily done and seldom containing clearly stated goals. Historians surmise this was done because the federal government never intended to give more than lip service to federal trust responsibilities. When treaties or contracts are written in generalities, using obscure bureaucratic language, they are interpreted in ways which best serve the writer. Dr. Kurt Blue Dog and Don Kittson wrote "A Legal Position Paper on Indian Education" for the 1980 and 1981 Compendium Report to Congress from the National Advisory Council on Indian Education.[1] Their paper is the clearest statement I found describing the trust responsibilities which apply to Indian education.

[1]A copy of the position paper may be obtained free of charge by writing for The Eighth Annual Report to the Congress of the United States: Indian Education: America's Unpaid Debt, from ERIC/CRESS, Box 3 AP, Las Cruces, New Mexico 80003.

Eight Generalizations Gleaned from the Literature on Indian Education

The following eight generalizations are presented as representative of the literature on Indian education (Suggested references are cited):

1. Indian people were changing, growing, and selecting what they found useful from one another before Europeans came to this country. They continued to do that after contact and are doing so today (Berkhoffer, 1979; Lurie, 1982).
2. Education has been valued and considered "good" throughout Indian history. "Indian people always sought to enrich the Indian community" (Wilkinson, 1981). While Indians did not like the way they or their children were treated in many of the white man's schools, they wanted their children to "go to school, not to help yourself, but to help us" (Kickingbird & Kickingbird, 1979).
3. Since 1523, when the first school for Indians was opened (with 1,000 boys) in Pedro de Gante, Mexico, Indians have been educated. From Henry Roe Cloud, Winnebago, who was the first Indian to graduate from Yale in 1910, to Ada Deer, Menominee, the first Indian to graduate from UW-Madison, educated Indians have been influential in the larger society on behalf of Indian people.
4. The careers of educated Indian people have always been "a combination of achievements and frustrations that are the lot of those Indians who work in behalf of their people" (Gridley, 1974). "Indian leaders must be tough enough

to take bullets in the chest and arrows in the back" (Anonymous). (Also see Edmunds, 1980.)

5. The ability of an Indian person to learn to read, write and speak English, French, German, Spanish, or any other language does not of itself mean the loss of one's "Indianness." Cultural values and personal identity can be maintained regardless of the languages spoken or competency in mathematics, science, law or computer programming (Buffalohead, 1976).
6. From the middle of the eighteenth century until the present, there have been Indian leaders who believed that their land was common property and Indians are "of one mind and heart" (Hertzberg, 1972).
7. There have been good years in Indian education (Hewes, 1981).
8. History tells us that Indians, non-Indians and their education is affected positively or negatively by the general "mood of the nation." Indians and other so called minorities are more adversely and less positively affected by those moods (Goodlad, 1983; Lewis, 1983).

Examples of Individuals and Groups Who Have Made a Difference in Indian Education

There are two aspects of conducting research which I enjoy more than others. The most enjoyable aspect in doing this study was conducting the interviews. The second most enjoyable aspect was spending hours in UW-Madison's four excellent libraries discovering information I had not known before. As I was reading, I was reminded of one of my graduate professors at Temple University in Philadelphia. Dr. Bernard C.

Watson was the Chairman of the Department of Urban Education as well as a professor in the department. He challenged us by stating, "I expect to learn something new when I read your term papers." In trying to meet his challenge, I read widely and dug deeply, as he intended. While I was reading for this study, I kept finding information I wanted to include in the hope it would provide readers with "something new." I designed this section of the paper in order to include four examples of individuals and groups who have Made a Difference in Indian Education.

The first example relates to generalization 5: "One does not lose one's Indian identity by becoming educated." Many examples are found of how educated Indians maintain family, community, and reservation ties.

Carlos Montezuma, once a school physician, a driving force in the Society of American Indians and founder of the nationally acclaimed journal Wassaja died in 1923. "After many years of asserting that he would not 'go back,' he did indeed 'go back' to McDowell Reservation in Arizona to die an Apache. In the end he tried to honor his devotion both to the Indian race and to the Apache" (Hertzberg, 1972).

Many Indian people speak of retiring and "going back to the rez." Many, like Saxon Gouge, do. Gouge taught English composition and American Indian literature for many years at UW-Eau Claire, Wisconsin. After she retired in 1979, Gouge went home to her house in Hayward, Wisconsin, home to her people, the Lac Courte Oreilles Ojibwa. This spring Ojibwa students, in the tribal controlled school, presented a four-act play which tells the Ojibwa Creation Story. Saxon wrote the play especially for them.

I know many students and Indian people who are called urban Indians, by virtue of working in towns and cities in Wisconsin, who go

home to their reservation almost every weekend. They tell me, "I have to go home. It's the only place where I feel whole. Home is the only place where I won't get fired or cut from the budget. Home is where my family roots are. Home is where I can take my kids to learn what it means to be an Indian. Home is where I can get out in the woods, listen to the voices of the wind, the birds, the animals, and the water. Home is the rez where the voice of the drum is the voice of my heart." These people do, indeed, Make a Difference.

The second example refers to generalization 6: "There have always been Indian leaders who believed their land was common property and Indians are of one mind and heart."

Men such as Pontiac, the man known to history only as the Prophet, as well as Tecumseh and his brother Tenskwataya (the Shawnee Prophet), and Wovoka (the Prophet of the Ghost Dance) all worked to organize Indian people around political and religious issues. They believed that by joining forces across tribal lines they could resist the encroaching whites. Their efforts did not result in bringing all Indian nations into a single unit. There can be no question, however, that they Made a Difference in their time and affected history forever.

The term Pan-Indian seems to have been used first by Charles S. Brant in 1950 in his study of the Native American Church. The roots of modern Pan-Indianism began with Christian Indian defense organizations such as the Women's National Indian Association in 1879 and the Indian Rights Association in 1882. Membership in these groups was primarily white people who were angered over the treatment of Indian people. The Indian Rights Association celebrated its Centennial, December 3-5, 1982, in Philadelphia where the organization was founded. The organization

continues to Make a Difference in its work and by publishing the newsletter Indian Truth.

At the beginning of the Progressive Era, in the early twentieth century, educated Indians who believed in education, hard work, and adapting to and working with the larger society formed the first secular Pan-Indian movement on a national basis. It was called the Society of American Indians. Among the educated Indians who organized and led the Society of American Indians were familiar names like Dr. Charles Eastman, Arthur C. Parker, Thomas L. Sloan, Carlos Montezuma, Francis LaFlesche and the Reverend Sherman Coolidge. Wisconsin readers will be familiar with the following members' names: Henry Roe Cloud, Winnebago; Horton Elm, Oneida; Dennison Wheelock, Oneida; Oliver Lamere, Winnebago; Marie L. Baldwin, Chippewa; William J. Kershaw, Menominee; Laura Cornelius, Oneida; and Angel-Decora; Winnebago. Those leaders Made a Difference. Their children and grandchildren are among the group of modern Indians who follow in their footsteps. (See Hertzberg, 1972.)

"There has been in recent times a pan-Indian movement; people are beginning to recognize common interests and to work together to promote certain actions at the congressional level. There are a number of national groups: Americans for Indian Opportunity, National Congress of American Indians, The National Tribal Chairman's Association, and other groups which exist for a particular issue, for example, the United Indian Planners Association and the National Indian Education Association" (Deer, 1982).

The third example refers to generalization 7: "There have been good years in Indian Education."

In 1884 President Cleveland appointed a Swiss immigrant to the Indian Service position of Superintendent of Indian Schools. William N. Hailmann was a well known lecturer, writer, and editor, and held top offices in professional organizations. He knew very little about Indians with the exception of some familiarity with the Cherokee bilingual method of instruction.

Mr. Hailmann was an exponent of the philosophy of instruction pioneered by a German, Freidrich Froebel. Basic to Hailmann's philosophy were three beliefs which seem to parallel beliefs underlying Indian cultures:

1. Everything in the universe is interrelated and the spirit of God expresses itself in nature.

2. Indians have intellectual capacity as well as fidelity to their moral standards that equal their white brothers.

3. Both in class and out, life should be made so rich that it must necessarily break forth in joy from within, like the blossoms from the swelling bud. Joy is the soul of every activity (Hewes, 1981).

Both Hailmann and Froebel believed in hiring only superior teachers who were able to challenge children to advance intellectually, socially and aesthetically in a supportive environment. Recently Foerster and Little Soldier (1978) described "open education" for Indian children and concluded that Hailmann's beliefs had advantages consistent with "open education." Open education shares common values held by the diverse Indian cultures: respect for the dignity of the individual, cooperation, the sharing of property and selves, the concept of time as a continuum, and the balance between respect for the wisdom of adults and the need for children to make independent decisions. Hailmann pioneered what was good about open education.

When Hailmann was appointed most Indian children were going to boarding schools. Cruel and inhumane treatment of children was the rule, rather than the exception. Parents were afraid not to send their children under threat of losing rations and annuities that sustained whole families. Some chiefs' and headmens' children were literally stolen and carried off to boarding schools. Hailmann got Congress to prohibit children being taken to boarding schools without parental consent.

Highlights of Hailmann's achievements, between 1894 and 1898, were many. He fired teachers and administrators who treated children as outcasts, and he hired certified teachers and trained parents as teacher's aides who spoke both the languages of the children and excellent English. Even with his Summer Training Programs there never were enough well trained teachers. Hailmann closed 8 boarding schools and opened 24 day schools. Irrelevant text books were replaced with ones to which the students could relate. Hailmann's program was for young children similar to what we know call Head Start. He encouraged essay tests and "thinking projects." He insisted that accurate records of attendance and achievement be maintained. He instituted a ledger system, in all the schools, where previously no accounting system existed.

In spite of the fact that partisan politics sought to thwart him at every turn, William Hailmann was able, in four short years, to make positive changes in Indian education that no one in his position has ever equaled.

President McKinley replaced Hailmann in 1898; at that time a strong anti-German feeling prevailed in the United States. Hailman's methods were soon abandoned for lack of leadership. His methods were replaced

with what was called a "more functional kind of program." One can only speculate what lasting effect the positive work of Hailmann might have contributed to Indian education had he stayed in the Indian Service. Nonetheless, it must be remembered that eighty-five years ago a man named William Hailmann Made a Difference.

The fourth example refers to generalization 8: "The 'mood of the nation,' affects Indians more adversely and less positively than it does non-minorities."

The "mood of the nation" is reflected in the political scene. The civil rights movement of the 1960s and early 1970s reflected a concern for the plight of disadvantaged minorities. The unrest on college campuses frightened administrators into instituting Ethnic Studies Programs, minority student centers, and more open registration policies. Federal monies were available, and universities rushed to get them. Most researchers believe some gains were made during those years. But as the word "minority" became the buzz word to describe Blacks, Hispanics, Indians, and Asians as a group, Indian-specific concerns became diluted. Blacks were more politically active and, with a larger population, could make their voices heard more easily. In the 1977-1979 period the government made "minority/disadvantaged" funds available for specific programs. This brought in a large number of disadvantaged whites. Conferences to address the concerns of minority people began to reflect the change. Where Program Directors, counselors, Academic Skills Center staffs had been primarily Black people, now whites began to dominate the scene. Indians, once again, were lost in this "new group." Indian-specific programs were difficult to find in Wisconsin.

In the late 1970s and early 1980s national attention was turned to inflation, unemployment, the energy crisis, and the defense budget. When the national unemployment figures rose to 12%, scant attention was paid to the 60% to 85% unemployment figures on Indian reservations.

The Reagan/Administration and Congress have instituted major cuts in the federal budget. These were reported as fair to everyone, "across the board cuts." The impact on minority and poor people in the country was far from equal. When $1,000 is divided in half, $500 remains; when $50 is divided, $25 remains. The cuts may appear equal, but the effects are far from equal.

Anne C. Lewis' recent column "Washington Report" in the March 1983, Phi Delta Kappan stated, "President Reagan's New Federalism policies on education have decreased funding for big cities, the poor and minorities. Lobbyists most likely to get a hearing are those who have money for political contributions." Indians lack funds for significant lobbying efforts. Vine Deloira, Jr., explained to an audience at UW-Eau Claire, March 19, 1983, that it is only a myth that Indians are sitting on great wealth under their reservation lands. There may be large coal and uranium deposits under the ground of some reservations, but the costs of mining prohibit Indian nations from engaging in mining, even if an Indian nation were willing to violate Mother Earth to do so.

Indians, historically, have not engaged in lobbying. Some Indian leaders currently advocate that Indian nations develop strong lobbies. Other leaders believe that lobbying is not consistent with the concept of nation-to-nation relationships. They believe Indian nations should send ambassadors to the U.S. government to negotiate contracts and agreements.

Summary

A review of the history of Indian education shows us that the federal government of the United States made some 97 treaties with Indian nations. Each treaty promised to educate Indian people. The federal government and the Indian people had different concepts of what education meant. Indian people have valued education throughout history. They believed their young people could go to the white man's schools and learn to speak, read, and write the English language. Indians believed their children could learn to use the numerical system white people used to compute, to handle money, and to enrich their nations. Indians did not understand that the goal of the federal government was to take from their children all the values, the religions, and the cultural identities that made them Indian. Indian people did not understand that the name given to them (Indian) meant one people to the whites who named them. The missionaires and teachers, who believed they were doing God's Holy Work, wanted to assimilate Indians into white society. Total assimilation would have destroyed Indianness.

There were hundreds of tribes, bands, and clans. All had different languages, social rules, and religious practices. Each Indian nation had a name for itself. Roughly translated each name meant The People.

It occurs to me that it may have been an advantage for Indian people to be considered one group. If they actually had been one group, they might have been assimilated more easily. As it was in the past, and still is today, the vast majority of white people view Indians as one people with a static culture, a culture of the past.

Throughout the history of Indian education we find Indian individuals who graduated from white schools and yet maintained their

own identity. The day I graduated with my doctorate in education my brother said to me. "Congratulations, big sister. I'm proud of you and happy for you. But I hope they didn't get your head." I assured him they hadn't. I still know who I am.

Indian people have become acculturated and taken many things from white culture. We have cars, televisions, suits and neckties, but one of our "secrets of survival" is that many of us have brought the values of our ancestors with us into the 20th century. Our past lives in us, but we do not live in the past. After reviewing the history of education, we find evidence to support the belief that we will continue to do so in the foreseeable future.

Chapter III

RESEARCH ON HIGHER EDUCATION OF AMERICAN INDIANS

Background

The first thing we find in looking at research on American Indians is that there is a lack of it. The explanation most often given for the lack of research is that the population of Indians in the United States is significantly lower than other identified groups. During the last ten years more studies on minorities have been done than in the past. In these minority studies, Indians have not been the central focus. When Indians are identified, the data are often questioned because of small sample size. "The best data currently available pertain to Black students, whereas the most serious deficiencies occur in data on Puerto Ricans and American Indians" (Astin, 1982).

A second reason cited for lack of educational research on Indians is that there are few Indian education researchers. As I reviewed research for this study, I found several recent dissertations by Indian doctoral students on higher education. There will likely be more as educational attainment levels increase. As the Indian student population grows in fields other than education, that diversification will be represented in their research.

When we discuss research on Indians, there are two issues which need further consideration. The first issue is the question about population. The 1980 census figures showed the total American Indian, Eskimo, and Aleut population to be 1,320,324 (see Appendix G). This represents a 71% increase over the 1970 figures. Wisconsin reported 29,497 Indians which represents a 56% increase in ten years. The Census

Bureau attributes the increase to "improved census taking and the greater likelihood in 1980 that people would identify themselves in this category" (Ohoyo, 1982). The Census Bureau does not believe the increase is due to birth rate, even though the Indian birth rate is double that of the nation as a whole.

The Revised Report on the Definition of Who is Indian, published in 1982, received criticism by La Donna Harris in the February 1983, issue of Ohoyo. She stated that the similar 1981 study was rejected for its lack of authenticated data, and the 1982 study provides a data base that is not much more plausible. The question of "who is an Indian" is the basis for continuing to question census data. Census data rely on self-identification, not on verifiable documented counts.

Many Indians do not identify themselves on census forms, college application forms, or grade and high school forms. Many of these people refuse to identify themselves because they do not want to be traced by the government. Others are simply tired of the "Big Brother" bureaucracy. Other people live in the predominantly white culture and do not wish to be identified as Indians.

While some people refuse to identify themselves as Indian, other individuals take advantage of the broad definition of "who is an Indian" to claim Indian heritage because they honestly feel Indian and want to become whole. Some people do it for financial reasons. Some Indian Education Programs and universities have also taken advantage of the broad definition in order to receive more program money. In many cases these programs are the ones criticized for taking the money without providing the services (Ohoyo, 1982).

In the past five to ten years Indian leaders across the country have called for Indian nations to provide up-to-date enrollment figures. Different nations have different ways to determine tribal membership. It should be the responsibility and the right of Indians to document who they are, not the federal government. Until this is done by Indians themselves, the confusion will continue. A directory of Wisconsin Indian graduates has been proposed toward solving this problem while providing a useful resource for researchers and workers in the field. (See Appendix I.)

Every researcher conducting a study on Indians is faced with problems of population identification. Anthropologists have discussed the issue of identification for many years, but educational researchers have not been as careful to do so. Educational researchers often report small sample size and problems in identifying the population they seek as limitations of their study. Certainly these are limitations, but I believe it is important for us to understand how the question of "who is an Indian" is directly related to research on Indians. We cannot accurately research an unknown population.

The second finding in the review of research on Indians is that much of it is said to be contradictory. This can be accounted for, in part, because we have so little research. Another, and I believe an important reason for the "contradictions," is that Indian people are a much more heterogeneous population than non-Indians recognize. It does not surprise Indians to learn that what is true for one group of Indians is not true for another group on the same reservation. Non-Indian researchers often attribute the contradictory findings to flaws in the design, including size of sample. While there may be design problems

and small samples, it is very important that we realize that Winnebagos are not Oneidas, and Oneidas are not Ojibwas. Few researchers take tribal heterogeneity into account when designing a study on Indians. I am beginning to think that what looks like contradictions may, instead, be legitimate differences among populations.

I have presented this background information so the reader can better understand why there is little research on Indians and why it is often termed contradictory.

Research Findings on Higher Education of American Indians

Alexander Astin's study titled, Minorities in American Higher Education (1982) is the only national longitudinal study I found. The Ford Foundation contracted with the Higher Education Research Institute (HERI) to search data and provide an evaluation of the effects of the foundation's investment in time and money to improve educational opportunities of minorities over a fifteen-year period. A group of people were called together to form the Commission on the Higher Education of Minorities. Astin chaired the Commission. Among the members was Alfonso Ortiz, a nationally known and respected Indian scholar, who helped the Commission understand the heterogeneity of groups of Indians which I discussed earlier.

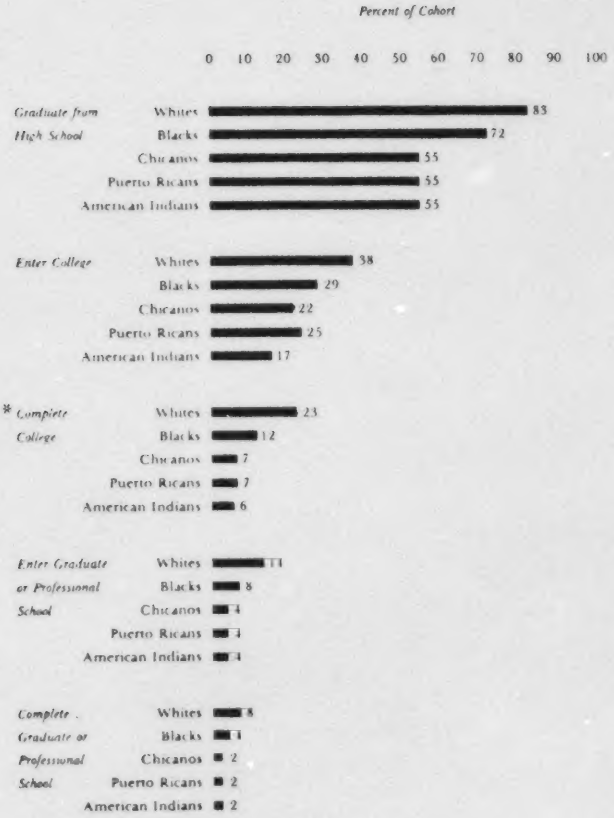
In April 1981, Patricia McNamara presented a preliminary report of findings on the status of higher education of American Indians at the annual meeting of the American Educational Research Association (AERA) in Los Angeles. Her report was the "Indian portion" of the Commission's final report. McNamara sent me a copy of her paper. I have used

McNamara's paper and the Final Report of the Commission as the framework with which to compare and contrast additional research findings.

The Commission wanted to make some comparisons between Whites, Blacks, Chicanos, Puerto Ricans and American Indians as they progressed through what they termed the Educational Pipeline for Minorities. They presented a graph, Figure 1, to describe the comparisons. The cohorts they described were the students in each minority group who entered college in 1971 and who were followed up over nine years later in 1980. Additional data were collected from the Census Bureau, College Entrance Examination Board, and many other public documents. Data were also included from a national sample of minority students who had received graduate fellowships for doctoral study. Data were collected from faculty and staff in the institutions students had attended. Institutional data on financial, enrollments, physical plants, and admission policies were included.

They caution the reader about the data on American Indians represented in this graph. They estimated the figures because of a "paucity of data on American Indians" (Commission Report). McNamara described the low return rate of questionnaires and the difficulties encountered with self-identification. Many Indian students had dropped out of school before completion, also.

I thought it would be interesting to see if I could find any research on Indian students in the state of Wisconsin which could be compared to the national study of the Commission. Unfortunately, nothing comparable is available. The only type of statewide report we have is the University of Wisconsin System Annual Report to the Regents on 1980-81 Progress and Achievement of Goals for American Racial and



*in four years

Figure 1. The Educational Pipeline for Minorities.

From A. W. Astin, Minorities in American higher education, 1982.

BEST COPY AVAILABLE

Ethnic Minority Students (1982). This report is the sixth annual response to the Regents requirements established in Chapter IV (AP #7.2, Revised) for the retention of minority students on system campuses. I suggest if readers wish to read the system report, they contact their nearest campus' Affirmative Action Office.

Bady (1982) found Indian students at Mount Senario College who had high first semester college grade point averages were most likely to persist. He also found that scores on ACT tests were not as good a predictor of persistence for Indian students as for non-Indians.

A comprehensive study in progress at UW-Milwaukee on retention is expected to yield data from that campus. A similar retention study is being conducted at UW-Green Bay. To my knowledge no other system campus has similar data. I have used relevant data from Milwaukee as well as from the study conducted at Mount Senario College in this report.

High School Grades

McNamara studied students' grades, persistence, and satisfaction in college and selected variables which influence each category. She found, "with several exceptions, the variables that appear to influence college grades are different from those influencing college persistence and these predictors are, in turn, different from those associated with student satisfaction with college" (McNamara, 1981). She found, for example, that college environment was associated with all three categories: students' grades, persistence, and satisfaction. Her data suggested that students who choose to attend public two-year colleges have a better chance of getting good grades, but they are less likely to go on to a four-year college and earn a baccalaureate degree.

McNamara found that high school GPA was by far the best predictor of college grades. That is not surprising, but she also found that high school GPA can be used by college admissions offices to predict probable success at college just as well as national college admission test scores.

Other researchers reached similar conclusions with regard to high school grades. McGrath et al. (1962) found that skill in use of the English language was a basic factor in college persistence. They also found that Indian students who attended public high schools were most likely to be successful. His study was conducted in the southwest with several tribes.

Voyich (1974) found that high school grade point averages and verbal ability on the SCAT and ACE tests correlated with success at college. Kleinfeld (1978) and Jeanotte (1980) also found high school grades and ACT test scores to be relatively stable predictors of success.

Wisconsin researcher Zakhar (1982) found high school preparation had an impact on college grades. She also found that, in her population, Indian students from urban areas other than Milwaukee had the best high school grades, and students with GEDs had the poorest.

Self-Confidence

McNamara (1981) found that students who were poised, articulate, and self-confident of their success in college were more likely to graduate. Those who rated themselves highly on academic self-confidence were among this group as well. Other factors were also related: social self-confidence, writing ability, leadership ability, public speaking

ability, popularity, personal goals such as expecting to become community leaders, and wanting to help others.

In 1981, Heilman conducted a study on the minority students at UW-Eau Claire. The populations were Black, Indian, and Hispanic. The number of Indian student respondents was only 14 out of the total of 136 respondents. He reported that only one-fourth of the minority students felt prepared for college when they entered. His study did not equate felt-preparedness with success at college.

McNamara reported that students who felt unprepared for college were more likely not to complete a degree. Older students, however, who felt they were underprepared expected to take longer, use support services, and graduate.

Study Habits

McNamara (1981) found that students who failed to complete homework assignments in high school were less likely to be successful at college. Similarly, those who were late to class, argued with teachers, and failed to type homework assignments were among the group who did not feel very optimistic about staying in college and succeeding to graduate. Webb (1976) found a positive correlation between peer tutoring and improved study habits among a select group of Indian students at the University of Oklahoma.

Support Services

Support services such as counseling and tutoring were reported in four studies. The U.S. General Accounting Office (1977) recommended that more such services were needed for Indian students, because their

test scores and GPAs were lower than the general student population. Voyich (1974) reported that support services were vital to student success. Jeanotte (1980) found that the use of and satisfaction with campus supportive services were factors which contributed to success. McNamara reported that larger colleges and private universities are more likely to have support services, Native American studies courses, and a larger number of Indian students both at the undergraduate and graduate level. Students who attend these schools seem to be more satisfied with school and are more likely to persist. She recommended that academic advisors and counselors meet with freshmen students early in their college career to discuss short-term and long-term goals. Students need to be helped to understand how college courses are linked with occupational future.

Culture

Specific cultural influences were studied by other researchers. McGrath et al. (1962) found that students who committed themselves to learning and accepting the dominate culture (or who have completely identified with white society) were most likely to be successful in higher education. Voyich (1974) found that students with less than one-fourth blood quantum were most successful. Ross (1979) found that students with higher blood quantum and students who attended all Indian high schools had higher attrition rates. She also found a number of cultural conflicts do exist for Yakima students in higher education. Picotte (1974) reached no conclusion about cultural conflict as it related to students' adjustment to the college environment. Jeanotte (1980) concluded that a positive self-concept of one's American Indian

heritage positively influenced college success. LaFromboise (1979) found that the degree of alienation Native American students felt from the college, their own fear of success and failure, and the different expectations they had from the colleges' expectations of them may be associated with the term "culture shock." Harris (1974) found that students who felt positively about themselves and had control over their environment would be more motivated to achieve in higher education. She also found that Indian students from the geocultural area of the southwest, as defined by the study, were more internally oriented than students from other tribes in the United States. She recommended that counseling, training, and orientation programs focus on components that encourage high self-regard and internal locus of control for American Indians at all institutions of higher education. Evans (1974) found that a stable value orientation among Indian students was a good predictor of persistence. He also found that Indian students had a less stable value orientation than white students studied in South Dakota. Witt (1980) cited several examples of the pressure many Indian school children feel that relates directly to their Indian identity.

The research described above did not tell me enough about the complexity of culture as it relates to college completion, so I reviewed the work of four additional researchers concerned with culture of American Indians. They are George and Louise Spindler, anthropologists whose extensive work among Wisconsin Menominees is well known; Cheryl Utley, then a doctoral student at UW-Madison; John U. Ogbu, a Nigerian anthropologist currently at UC-Berkeley; and Erik Erikson, the 81-year-old dean of American psychoanalysts.

In 1971 the Spindlers reported their findings on the psychological aspects of acculturation in the Menominee Native American community. These researchers attempted to correlate personality characteristics of Menominee adults, as measured by the Rorschach, and a socio-cultural variable defined by Menominee affiliation. On this basis, the Spindlers divided the adult Menominee population into a continuum of socio-cultural adaptations, consisting of five groups: (1) Native-oriented, (2) Peyote Cult, (3) Transitional, (4) Lower-status acculturated, and (5) Elite Acculturated (Spindlers in Utley, 1983).

(I used the five categories described by the Spindlers in developing one of my opinionnaire models (Appendix D). The Spindlers gave me permission to delete the titles and change the wording of the paragraphs to reflect the suggestions of Indian students when the instrument was field-tested.)

During my interview with George and Louise Spindler, October 28, 1982, they discussed their questions about the acquisition of changing culture as it relates to completion of college degrees. They suggested that some of the problems Indian students encounter in college may be problems of adaptation to the schools themselves. Donald L. Fixico, an Indian historian at UW-Milwaukee, as well as the Spindlers, said, "College is very different from high school, and all students face similar adjustment problems" (Interview, September 22, 1982). The question of why Indian students appear to have greater adaptation problems than non-Indians has not been answered on the basis of culture alone.

The Spindlers authored an article titled "Do Anthropologists Need Learning Theory?" (1982).

> We have scarcely begun to understand how we may study the transmission and acquisition of culture. Attention to interaction and communication in social context is essential but will tell us only indirectly about cognitive processing. Studies in language acquisition are promising, but idiom goes only so far. Studies of the brain and its functioning will tell us some things we need to know, but the discoveries issuing from them must be translated into culture-relevant terms. (p. 19)

They concluded by stating:

> Our message is that there is much in the works of our psychologist colleagues that we might familiarize ourselves with if we are better to understand how culture is transmitted and acquired. Psychologists are interested in mechanisms through which social influences exert their effects on individuals, but they assume culture as constant or as an irritating variation they must control. Anthropologists are interested in how culture in its varieties in time and place is acquired and reshaped by each new generation. This requires a focus on individuals as social agents and complex symbolic processors and on culture as the sine qua non of human nature. Our task is complex and we can use all the help we can get. (p. 21)

Following the Spindlers' conclusion that "we can use all the help we can get," I was interested in Utley's research because she tested field-independence/field-dependence as a psychological variable. Utley (1983) studied 90 Menominee and 90 Euro-American students randomly selected from grades three, four, and five to compare and contrast their ability to process information. Utley wanted to further investigate the question of whether Menominee students processed information differently than Euro-American students as had been suggested by previous cross-cultural studies. Analysis of her data failed to find significant cross-cultural differences between Menominee students and Euro-American students. She concluded that the global concept of "culture" does not provide information concerning the facets of a culture which may or may not account for between-group differences in performance.

John Ogbu was a visiting professor at UW-Madison when I came to work at the Wisconsin Center for Education Research. I had the

opportunity to interview him before he returned to Berkeley. He gave me a brief overview of his work and suggested five research questions for my study which are incorporated in both my opinionnaires and in my interview questions.

An article by Ogbu titled "Cultural Discontinuities and Schooling" (1982) offers valuable insight into specific problems minority students face. Ogbu stated:

> The purpose of the paper is to further refine the cultural discontinuity hypothesis. It does so by distinguishing between three types of "cultural" discontinuities associated with schooling: (1) universal discontinuities experienced by all children; (2) primary discontinuities experienced as a transitional phenomenon by immigrants and non-Western peoples being introduced to Western-type schooling; and (3) secondary discontinuities, which are more or less enduring among castelike or subordinate minorities within Western nations. (p. 4)

About the universal discontinuities, Obgu feels that all children face an initial discontinuity between home and school in language use, contextual learning, and style of learning. He suggested that the reason we do not know why some children are more successful in coping with the inherent discontinuities than others is because anthropologists have not usually studied the more successful children, such as white middle-class children. There seems to be an implicit assumption that when white middle-class students are more successful than culturally different students, it is because the cultures are more alike. Ogbu believes that it is not cultural differences per se, but types of cultural differences that distinguish successful from unsuccessful students.

Ogbu described the three basic reasons why immigrants and non-Western peoples adapt with relative ease to Western schooling. The reasons are:

1. Immigrants and non-Western peoples come to American with the willing intention to learn the English language and conform to Western standards.
2. Immigrants and non-Western peoples willingly share their traditional teaching and learning styles, language patterns, and mathematical concepts, making it possible for Western teachers to adapt their own curriculum and teaching strategies to accommodate them. Additionally, the teachers are often second- and third-generation immigrants themselves.
3. Immigrants and non-Western peoples willingly modify their competencies and rules of behavior in order to learn the new ones taught in schools because they know that to do so will enable them to achieve economic and social success in American culture.

In contrast to primary cultural discontinuities, Ogbu believes that secondary discontinuities develop after members of a given population have been in contact and after they perceive they are subordinate to and controlled by another group. Ogbu defines nonimmigrant minorities in America as castelike minorities. Castelike minorities differ from immigrant minorities in that

1. they have been permanently and unwillingly incorporated into the society,
2. they face a job and status ceiling, and
3. they believe their economic and social problems are related to collective institutional discrimination which does not change even when they achieve "success" in school.

Examples of castelike minorities in America include Blacks, Indians, Chicanos, and Puerto Ricans. Members of these groups are well aware they may be prohibited through legal or extra-legal mechanisms from behaving in certain ways or denied access to privileges, rewards, or positions considered as prerogatives of the dominant group. From his research, Ogbu suggested that because of that awareness, what we typically call Black culture or Indian culture may have developed after contact and in opposition to White culture.

After giving many examples of the differences between primary and secondary discontinuities, Ogbu concluded that members of castelike minorities do not bring the same willingness to learn the different values, social competence, cognitive skills and strategies, and rules of behavior for achievement taught by the schools as do immigrants and non-Westerners. The secondary cultural discontinuities generated by structural discontinuities, opposition, and domination are more difficult to eliminate in school because the underlying cultural differences are less specific and often affectively charged in culture. They are also more diffuse (as in intratribal differences among Indians) and difficult to isolate. We need to recognize the structural differences. We should develop programs emphasizing cultural, cognitive, linguistic or communicative, and interactional remedies because they are likely to prove most successful (Ogbu, 1982).

During the past 50 years Dr. Erik Erikson has become known as the "dean of American psychoanalysts." He is the only thinker to have put forth a coherent theory of personality development that covers the entire life span. Trained in Vienna as an orthodox psychoanalyst, he shifted his emphasis from the disturbed individual to the healthy

personality and enlarged his focus from the influence of the family to the influence of society (Hall, 1983). Erickson's work in developing what he calls a sense of "inner identity" is of interest to me in this research, because in the late 1930s Erikson did extensive field work with Sioux and Yurok Indians. He wanted to know how Indian people, individually and as groups, developed a healthy identity after being conquered (Erikson, 1968).

During the interview for Psychology Today (Hall, 1983), Erikson discussed the fact that our society has changed with relation to older people. We no longer have a few wise old men and women, called elders, who hand down our cultures. Instead, we have thousands and thousands of elderly people whose opinions and stories are not sought as they once were. Erikson has always believed we need historical relativity in the studies of human beings. He has recently published a book titled The Life Cycle Completed (1982). In it he describes his own views and how they changed as he became an 80-year-old man in a rapidly changing society. He suggested that we can no longer assume that any group's traditional culture, including American Indians, is being passed onto the next generation.

Erikson believes that people all over the world have continued to pass on a very dangerous aspect of culture. It is the aspect of ethnocentrism that allows groups of people to view other groups as "inhuman" and "mortally dangerous." If you believe that for the sake of decent humanity you must change other people, subdue them, or get rid of them, you can kill people without feeling you are killing your own kind. The interviewer, Hall, offered an example that the Greeks considered everybody else as barbarians and Navajos still call themselves "the

people"--not "a" people. Erikson agreed and added that many other tribes still call themselves "The People" and "The Chosen."

Erikson concluded that, if we are to survive as a human species, we must find ways to develop a healthy individual identity and a group identity so there will be a culture to hand down. "We need to be convinced that one's culture and 'system' can go on living in a world that includes ones former enemies" (Hall, 1983, p. 30).

Financial Aid

Financial aid was discussed by McNamara (1981) and recommendations were made in the Final Report of the Commission on Higher Education (Astin, 1982). McNamara found, not surprisingly, that students who worried about not having sufficient financial aid did poorer work than students from homes where the family was more affluent and could help students with finances. The Commission recommended that (1) students with significant need be given aid in the form of grants rather than loans, (2) students be given enough aid so they do not need to work more than half time, (3) work-study support be packaged in such a way that students work less than half time and, whenever possible, at on-campus jobs, and (4) federal and state legislators and policy makers expand grant and work-study programs.

Females

In researching information on female Indian students, I found some very interesting reports, though few in number. Clara Sue Kidwell (1980) reported that historically there are role models of Indian women as students and educators. One example is Susan La Flesche who

graduated from the Women's Medical College in Pennsylvania in 1889 at the head of her class, thus becoming the first American Indian woman physician. Kidwell stated that Indian women in higher education have never constituted a large percentage of the total Indian female population in the country. She reported, from a Bureau of Census report in 1970, 10.1% of the total female population had completed some college. Only 2.5% of the total Indian female population had completed four or more years of college. The college students were more likely to come from urban than rural areas, to attend schools near their homes, and to graduate with degrees in education or social service. Kidwell's overall conclusions are that Indian women are as likely as Indian men to successfully complete college. Educated Indian women constitute a significant pool of resources for the development of Indian communities. Educated Indian women have, over time, made more significant contributions to their communities than their small numbers might indicate.

A 1982 paper titled "The Classroom Climate: A Chilly One for Women?" was published by the Project on the Status of Women. The problems faced by all women are described, and some particular findings are reported with regard to minority women, older women, and Indian women. Indian women in college face double stereotyping and the twin problem of "over attention" and "under attention" from faculty. They are viewed by faculty either as academically incompetent or as superstars who are "exceptions to the rule." Faculty and students often misread each others' attitudes and expectations due to cultural, sex, and nonverbal differences. One example is commonly reported by faculty. A quiet Indian student is stereotyped as "naturally passive." Older Indian women students are often viewed by faculty as "a waste of time."

Older Indian women should be home cooking or doing beadwork; they are viewed as "too old to be in school." Some non-Indian faculty report feeling very uncomfortable working with Indian women (as well as with other minority women) who are older than they are.

Owanah Anderson, reporting in the February 1983 issue of Ohoyo, described an analysis of data released by the U.S. Census Bureau. "Nearly one-fourth of all American Indian households are headed by women with no husbands present. This is more than twice the national average. In Wisconsin the figure is 29.74%. One out of every four Indian youth resides in a single parent, female-headed household" (p. 4). Some of these women are trying to complete a college education, raise their children, and participate in community affairs. "Dr. Dean Chavers (Lumbee), Indian media's only 'syndicated columnist' recently produced a column on native women leaders in which he predicted that the future will see much of the leadership coming from Indian women" (Verble, 1983). Three of the Commission Report's recommendations (Astin, 1982) appear to impact directly on the findings about Indian women. The recommendations are: (1) Colleges and universities should provide counseling services and personal support groups to assist Indian (and other minority) women in overcoming the barriers that result from double standards and sex-role stereotypes. (2) Colleges and universities should provide science and mathematic clinics and special courses so that Indian (and other minority women) will be able to consider a wide range of careers. (3) Institutions should provide child care services on campus.

Summary

There are a relatively small number of research studies which seek to determine factors that contribute to the completion of college degrees for American Indians. The problem in defining "who is an Indian" is an important one and merits considerably more attention than has been evidenced in the past. A uniform method of documentation of tribal identity is needed. The problem of small sample size found in all the studies must be addressed in more creative ways. Data gathering methods which may be successful with non-Indian students do not work as well with Indian students.

When the research findings are compared, there is a tendency to consider them contradictory. Further analyses lead me to question whether the findings are, in fact, contradictory. Different findings may, instead, be attributed to legitimate differences in inter- and intra-tribal adaptations both to college and to the larger society.

The research suggests that an Indian student most likely to succeed in completing college degrees would have some or all of the following characteristics: be academically and socially self-confident, have a high GPA from a high school with a good precollege program, and come from a home where financial support is available. Nothing in the above characteristics suggest differences in success rates for Indian students than for non-Indian students. Nor do they tell us how students who do not possess these characteristics succeed. And we know they do.

The research of the Spindlers, Utley, Ogbu, and Erikson refine our understanding of the global concept of "culture." While they do not give us specific answers, they do help us formulate valuable questions which are not addressed by the educational researchers I reviewed.

The Spindlers believe the task of understanding how (Indian) cultures are acquired and transmitted is extremely complex. Research must be interdisciplinary if we are to sort out the complexities and improve teaching methods. Utley concluded that the global concept of "culture" does not provide information concerning the facets of a culture which may or may not account for between-group differences in school performance. Ogbu believes American Indians are among a "castelike minority" group in our society. We know very little about how to teach "castelike minority" students. Researchers have not recognized the structural differences between the problems of all students, immigrant and non-Western students and "castelike minority" students. Erikson's research on the development of a healthy individual and group identity hinges on our ability to investigate historical relativity in our study of human beings. Further, he believes that American Indians, as well as all other cultural groups in the world, must be convinced that we all belong to one human species. A positive thinker, Erikson believes individuals can have a healthy "inner identity," have healthy group identity, and live cooperatively in a world of many cultures.

Chapter IV

STUDY DESIGN

The population in this study is divided into three sub-groups: students currently enrolled as juniors, seniors and graduate students; people who graduated between 1977 and 1982; and graduates prior to 1977. Freshmen and sophomores, currently enrolled, were not included in this study because of the usually high drop-out rate during those two years and because I felt that juniors and seniors had achieved a measure of success.

The population studied attend or attended the thirteen University of Wisconsin System campuses and three four-year private colleges which have significant Indian enrollment: Northland College, Mount Senario College, and Marquette University.

Two types of opinionnaires were designed. The type used with the Currently Enrolled and the Graduated between 1977 and 1982 groups, was the same. (See Appendix D.) The opinionnaire used with the Graduated Prior to 1977 group differed in that it provided more open-end questions. (See Appendix E.) The questions were the same; however, the latter type did not offer as many forced choices. This was done to allow for comparison of formats. I wanted to find out which format worked better. The rationale for the selection of the specific questions was based on the findings of other researchers and on my own knowledge of areas needing further study.

The opinionnaires were widely field-tested among three groups of Indian students on three campuses. A panel of ten experts, both Indian and non-Indian, provided suggestions for improvement. Essentially, all the changes suggested by students and the panel were incorporated in the

final opinionnaires. Samples of the cover letter and response sheet and of the opinionnaires are included in Appendices C, D and E.

College and university directors, coordinators and counselors in Indian programs provided names and addresses, or address labels, in full compliance with Affirmative Action guidelines. Individuals supplied me with additional names and addresses of friends and relatives. Additional names were obtained at a meeting with education directors at one tribal center. All tribal chairpersons and education directors were solicited. Mr. Paul De Main, the head of Wisconsin Governor Anthony Earl's Indian desk, acted as a liason person around the state. The most accurate lists came from individuals who assumed responsibility themselves to check on current addresses. The least accurate lists came from Affirmative Action offices.

A reminder letter (Appendix F) was mailed to all nonrespondents who received the opinionnaire before April 15, 1983. Two universities did not send me their lists until early April, even though they were contacted in August 1982, and again in September and October 1982. Telephone calls were made to campus representatives and individuals in a further attempt to encourage returns.

During the fall of 1982 and spring 1983, individual and group interviews were conducted. The same questions were asked as those on the opinionnaires. Additional and more in-depth inquiries and responses were made during the interviews than was possible on the opinionnaires. Also, when a group interview was conducted, the interchange of ideas brought forth refinement of responses and exchanges of information. Questions were posed by respondents to one another and to me that elicited valuable and added data. I tape recorded eleven on-site

interviews with individuals who gave their permission and used the tapes and my notes to integrate responses with the opinionnaires when I analyzed the data.

A total of 189 people were interviewed, in groups and individually. The interviews were conducted on eight campuses, at one tribal center, in my office, and in the offices of interviewees. Six telephone interviews were conducted. Everyone who asked for an individual interview received one. Four people who requested interviews did not keep either of two scheduled appointments.

The most satisfactory method of collecting data was to mail the opinionnaires, then call the campus representatives who took considerable responsibility in contacting students and setting up interviews on days and at times most convenient to students. At two campuses the (Indian) professors gave me entire class periods to talk with their (Indian) students. In all instances, students who had not previously filled out the opinionnaires did so and gave them to me then or mailed them within two days after the interview.

On April 14, 1983, I presented an Interim Report of this study at the National Association for Interdisciplinary Ethnic Studies, Inc. Conference in Ontario, California. In preparation for that conference, I designed a coding system for the first 99 opinionnaires I had received. Dr. Jacob Evanson designed a program and cards were keypunched and run. The same coding system and descriptive program was used for the remainder of the opinionnaires. The cut-off date for coding these opinionnaires was May 31, 1983 because the study had to be completed by June 30, 1983.

As another way to display data, I designed seven composite profiles of Wisconsin Indian people who have completed college degrees. (See Chapter V). The profile format is similar to the Case Study format. There are two reasons why I chose the profiles rather than regular Case Studies. First, each respondent was promised anonymity. Secondly, similar characteristics are found among respondents which can easily be used to describe people who complete college degrees.

The next chapter describes the data collected and analyzed to investigate the questions asked on the opinionnaires and in interviews.

Chapter V

ANALYSIS OF DATA

This chapter presents data organized around the methods used to gather data: the demography of the population, the five-part opinionnaire, the interviews, and the Seven Composite Profiles of Wisconsin Indians who Complete College Degrees. Analyses of data presented will be included to assist the reader in interpretation.

Returns

General information about return of the questionnaires is given in Table 1. Additional information about return of the questionnaires was gathered in interviews.

Table 1

Opinionnaire Response Rates

	Current	1977-1982	Prior to 1977	Total
Mailed Out	367	334	159	860
Wrong Address	12	41	6	59
Unusable	3	21	0	24
Potential Return	352	272	153	777
Returned	98	70	46	214
Percent Returned Usable	27.8%	25.7%	30.0%	27.8%

During the interviews, I asked questions related to the opinionnaire method of gathering data from Indians. Typical answers follow each question.

Question 1. What reasons might people have for not sending back an opinionnaire?

-Priorities--people are too busy doing things they consider more important.

-They put off doing it, then lose it or forget it.

-They are not sure how the data will be used.

-Indian people are sick and tired of being "studied."

-They don't believe research makes any positive changes in education.

-They don't believe their opinions are valuable.

-They don't feel they can write well enough to express their opinions adequately.

-Some people you sent the opinionnaires to aren't really Indians. The college has their names because they receive financial aid (Bureau of Indian Affairs, BIA; or Wisconsin Indian Assistance, WIA), but they aren't Indian and they don't know anything about Indians.

Question 2. Why are you participating?

-I always answer questions about Indians, because I am one!

-I think I owe a responsibility to all Indians to participate. If I didn't, it would look like I didn't care about Indian education.

-Your questions are interesting and different from most surveys.

-I like the positive focus.

-I did a survey myself once, and I know how frustrating it is when people won't participate.

Question 3. Was the opinionnaire too long?

-No.

-At first glance it looked long, but when I started reading it, I got so interested I didn't want it to end.

Question 4. Do you think more people would respond if they knew me personally?

-Maybe, but not necessarily.

-I don't think it matters. People who don't see the value of research won't answer no matter who is doing it.

Question 5. Do you think more people would have answered if they had known I am part Indian?

-Yes, I do. We don't need any more "white research."

-I'm not so sure. You are not a Wisconsin Indian. Some people don't trust outsiders, especially outside Indians.

-On the other hand, if you were a member of a tribe in Wisconsin, people from other tribes might be suspicious.

Additional responses to the opinionnaire and interview methods of data collection among Indians appear in Chapter VI, Major Findings and Recommendations.

The following reasons were given for non-participation by those who returned an uncompleted opinionnaire or reminder:

-The questions are paternalistic and stereotypical. (N = 3)

-The opinionnaire is too long. (N = 2)

-I am not a Wisconsin Indian. (N = 7)

-I am not an Indian. I don't know how you got my name. (N = 5)

-I was fortunate enough to receive a BIA scholarship, but I don't know anything about Indians. (N = 3)

-I do not wish to participate. (N = 4)

-(Gave pornographic responses which did not answer the questions.) (N = 1)

Below are examples of the 62 positive comments written on the opinionnaires:

-Thanks for giving me this opportunity to express myself.

-This is the first time anybody ever asked me about being an Indian going to school, and I appreciate being asked.

-Your research project, which emphasizes the positive, is refreshing and much needed.

-Questions are thought provoking and interesting. They are also difficult to answer.

-I don't know of any other research that deals directly with Indian people's feelings about culture. It's something we have to learn to talk about. We can't hide behind ancient mysticism anymore! I hope you'll send me a copy when you're done.

Finally, both Dr. Evanson and I were impressed with the thoroughness of the returned opinionnaires. It is very uncommon to find 214 returns with so few errors, misunderstanding of directions, or missed responses from any population surveyed.

Part One: Demographics

Table 2 describes the sex of the sample population. According to the university and college lists which I received, there were more female than male students enrolled spring semester, 1982. The ratio of female to male students who graduated prior to 1982 reflect fairly even distribution. There appears to be a slight trend toward greater female enrollment in recent years. This finding is consistent with trends in the enrollment patterns of all students in post-secondary schools in the state and nation.

Table 2

Sex of Population

Sex	Current	1977-1982	Prior to 1977	Total
Female	53	49	25	127
Male	45	21	20	86
Unreported	0	0	1	1
Total	98	70	46	214

Tribal heritage information was not available on the population to be surveyed. Table 3 describes the tribal heritage of the sample population. The distribution of tribal heritage responses reflects the population of Wisconsin Indians. (See Appendix H for Map of Indian Settlements in Wisconsin.)

Table 3

Tribal Heritage

	Current	1977-1882	Prior to 1977	Total
Brotherton	1	0	0	1
Menominee	8	6	10	24
Ojibwa/Chippewa	27	18	9	54
Oneida	28	23	11	62
Potawatomi	0	2	1	3
Stockbridge-Munsee	6	7	7	20
Winnebago	8	7	2	17
Other	6	2	1	9
Mixed Heritage	14	5	5	24
Total	98	70	46	214

All respondents were asked to describe the communities where they grew up. Forty-five people (21%) had moved around during their childhood. The mobility pattern was among "towns near a reservation,"

"towns away from a reservation," and "the city." Table 4 describes the total number of communities where this population grew up.

Table 4

Childhood Home Community

Home Community	Total
Reservation	14
Town near a reservation	41
Town away from a reservation	69
Indian community on tax free land	11
Farm	23
City	101
Total (includes 45 listing more than one community)	259

The Graduated Prior to 1977 population was asked to describe the location of the elementary, junior and senior high school they attended. The responses were coded on three descriptors: (1) Catholic or church related; (2) public; and (3) Indian Mission or reservation. There was mobility among the three types of schools. More respondents attended public schools for their pre-college education than other types of schools: 31 attended public schools, 17 attended Catholic or church related schools and 11 attended Indian Mission or reservation schools.

Table 5 describes the mean ages of the Currently Enrolled and Graduated 1977-1982 populations. Mean ages demonstrate that Wisconsin Indians in this sample are somewhat older than what used to be a typical "college age" population. Nearly half of all college students in the United States today are 25 years old or older. The Graduated Prior to 1977 group was not asked for age data.

In the Currently Enrolled population, the maximum number of times any one person dropped out of school was 6, the minimum was 1 and the mean was 1.93.

In the Graduated 1977-1982 population, the maximum number of times any one person dropped out was 5, the minimum was 0, and the mean was 2.00.

The Graduated Prior to 1977 population was not asked for drop-out data.

The Currently Enrolled population has attended a mean of 1.31 colleges during their baccalaureate program. The Graduated 1977-1982 population attended a mean of 1.61 colleges during their baccalaureate program. The Graduated Prior to 1977 population was not asked for similar data.

The Currently Enrolled population attended a mean of 0.490 Technical schools or Junior Colleges. The Graduated 1977-1982 population attended a mean of .0286 Technical Schools or Junior Colleges. The Graduated Prior to 1977 population was not asked for similar data. There is a small amount of other research related to this item. Other researchers report that Indian students who attend 2-year Technical Schools, Junior Colleges or Community Colleges are more likely to complete than students who begin at 4-year schools. Those students who

Table 5

Age

Age	Currently Enrolled		
	Youngest	Oldest	Mean
Current Age	20	58	28.89
Age Began B.A. or B.S.	17	57	21.53

Age	1977-1982 Graduates		
	Youngest	Oldest	Mean
Current Age	27	41	32.53
Age Began B.A. or B.S.	17	31	22.16
Age Completed B.A. or B.S.	21	35	28.32
Age Began M.A. or M.S.	23	40	28.13
Age Completed M.A. or M.S.	26	48	30.10

do complete, however, are not likely to transfer to a 4-year school and complete a baccalaureate degree (McNamara, 1981).

On the question concerning marital status, comparisons cannot be made between the Currently Enrolled and Graduated 1977-1982 populations due to dissimiliar opinionnaire questions. The Graduated Prior to 1977 population was not asked for marital status data. The Currently Enrolled population reported current status: Single/never married = 44; Married = 37; Separated/divorced = 16; Widowed = 1.

The Graduated 1977-1982 population also reported marital status at the beginning of their baccalaureate program: Single/never married = 49; Married = 10; Separated/divorced =11; Widowed = 0.

The Graduated 1977-1982 population reported marital status changes during their baccalaureate program: Single/never married = 37; Married = 29; Separated/divorced = 4; Widowed = 0. The Graduated 1977-1982 populated reported marital status during their Master's program. The numbers are very small, but reflect an increase in marriages as well as half of the population being divorced or separated.

There was a similar aggregate of children in the Currently Enrolled and Graduated 1977-1982 populations. The Graduated Prior to 1977 population was not asked for data concerning children. I compared the mean number of children for males and females to see if there are differences. No difference exists in this sample. Currently Enrolled reported: Female Mean = 1.03; Male Mean = 1.04.

Graduated 1977-1982 reported: During Baccalaureate, Mean for Females = 1.22; Male Mean = 1.00. Graduated 1977-1982 reported: During Master's Program, Mean for Females = 1.75; Male Mean = 1.57 children.

The question of Academic Preparation shows similar data between the two populations surveyed: Currently Enrolled reported 2 GEDs, 93 High School diplomas, and 3 entered with special permission, the Graduated 1977-1982 population reported 5 GEDs, 63 High School diplomas, and 2 entered with special permission.

The University of Wisconsin System has an open enrollment policy. However, each campus may determine its own campus and school enrollment ceilings. This is generally done by restricting enrollment to students who graduate in the 1st and 2nd quartiles. Table 6 shows that this sample of Indian students is similar to their non-Indian counterparts, in that some students are able to complete college degrees with 3rd and 4th high school quartile graduation status.

Table 6

High School Rank

High School Rank	Currently Enrolled	Graduated 1977-1982
1. GED	2	5
2. Upper 10%	26	16
3. Rest of upper 25% (1st quartile)	20	14
4. Upper 50% (2nd quartile)	38	22
5. Lower 25% (3rd quartile)	5	6
6. Lower 25% (4th quartile)	7	7
Total	98	70

Most of the research we presently have shows that Indian students and other minorities concentrate (or major) in a few cluster areas such as business, education, and social work. I wanted to find out if the same clustering was represented by Wisconsin Indian graduates. I was surprised to learn that this sample reflects the general trend, but not in the large numbers I expected. I asked the Graduated 1977-1982 to report their area of concentration. Of the 98 total responses, 24 concentrations were reported. The highest numbers were 8 in education, 8 in sociology, 7 in social work, 7 in business, 6 in Native American studies, and 5 in business administration.

When asked to report their current position or occupation, both the graduated populations showed a wide representation. The Graduated 1977-1982 reported 25 different positions and the Graduated Prior to 1977 population reported 19 positions. Table 7 shows the distribution of positions or occupations in order of number reported.

Each of the following positions or occupations was reported by 2 people: restaurant manager, home-school coordinator, social worker, accountant, CETA director, Supreme Court Chief Judge. One in each of the following positions or occupations was reported: Headstart teacher, school bus service, military bus service, tribal language teacher, job training coordinator. The reader is cautioned about generalizing these data to the total population of Wisconsin Indians who completed college degrees, because I know there was a higher response rate from Indian directors, coordinators, counselors, attorneys, and librarians than others surveyed.

Table 7

Positions or Occupations, All Graduates

Position or Occupation	Number Reported
Indian program director, coordinator, counselor	25
Elementary, secondary, special education teacher	18
Unemployed	9
Graduate and medical student	8
Librarian	7
Housewife	6
Administrator	6
University professor	5
Tribal council member	4
Nurse	4
Attorney	3
Bartender	3
Self-employed	3

The graduated populations were asked to name the school from which they received their degrees. As anticipated, the largest number graduated from Madison and Milwaukee. Green Bay, Stevens Point, Stout and Mount Senario show increasing numbers for the more recent graduates. Eau Claire, Oshkosh, Superior, Northland, Marquette, and LaCrosse have remained constant. Other schools had too few to analyze. The one notable change in college attendance over time is that the older population received more baccalaureate and masters degrees from out of Wisconsin than did recent graduates. The Graduated prior to 1977 population also attended colleges all over the United States, while those more recently graduated who did go out of state tended to go to Minnesota, the Dakotas, and Michigan. Since I have no data to support why this change came about, I can only hypothesize that (1) out-of-state tuition costs have risen dramatically in recent years prohibiting mobility; (2) during the period of relocation, people were scattered farther from home than they are now; and (3) fewer students attended college prior to 1977, so tribes were able to support those students financially.

Part Two: Student Opinion Survey

The questions for the student opinion survey (Table 8), were designed to investigate Wisconsin Indian opinions on topics studies by previous researchers. The Graduated Prior to 1977 population were not given these questions on their opinionnaire. The questions were asked of all interviewees. The overall comparison to other research findings is indicated in the table.

Table 8

Part Two: Student Opinion Survey

		Strongly Agree SA	Agree A	Neutral (Neither agree or disagree) N	Disagree D	Strongly Disagree SD
*1.	I have always liked school.	47	57	30	24	10
*2.	I have always had at least one adult who encouraged me to stay in school.	79	59	16	12	2
*3.	Overall, my high school grades were A's & B's.	50	32	15	53	18
*4.	I thought I had sufficent English skills when I first started college.	54	61	15	28	10
*5.	After I got into college I found out my English skills were sufficient.	41	62	15	39	11
6.	I thought I had sufficent math skills when I first started college.	27	60	17	42	22
*7.	After I got into college I found out my math skills were sufficient.	21	47	17	51	32
8.	When I first started college, I adjusted easily.	23	58	30	43	14
9.	My tribal background has had a significant effect on my success at college.	15	32	62	31	28
*10.	Individual racism exists on my campus.	35	53	41	28	11
*11.	Institutional racism exists on my campus.	25	41	54	37	11
*12.	I have learned to cope with individual racism so it doesn't interfere with my college work.	32	78	51	4	3
13.	I have learned to cope with institutional racism so it doesn't interfere with my college work.	21	63	73	8	4
*14.	I take care of my body because good health is basic to everything.	50	76	30	10	2
*15.	I need a college education in order to go in the direction I want my life to take.	100	54	9	3	2
16.	I plan to use the skills I learn in college to benefit other Indian people, not just myself.	74	53	35	5	1

*Indicates agreement or disagreement consistent with other research.

The four questions relating to feeling prepared and being prepared in English and math, questions 4-7, were suggested by the students when I field-tested the instrument. I had not included a question about feeling prepared. Students wanted this aspect added because they felt they had been prepared in high school and discovered that college requirements were much more difficult than they expected. Many of them had to take remedial math and English courses in college, and they believed the high schools should have prepared them better. This sample of 168 responses indicated that, in the area of math, they appear to be correct. The majority of people I interviewed also believed that they were not prepared to write (composition) as well as they should have been prior to entering college.

More students reported that they adjusted relatively easily to college than did not, and this is inconsistent with other research. I hypothesize that this may be due to the fact many of the students in this study's population had attended city schools in the Midwest. Other researchers have investigated areas in the Southwest, Northwest and the Dakotas where students attended reservation schools and were less familiar with a (majority) white-school culture. The longer students were in college, the easier adjustment became.

The significance of tribal background on success at college was not conclusive. Most reported neutral effect with a slight tendency toward disagreement, and this is consistent with other research.

More students felt there was individual racism on their campus, question 10, than did not, and this is consistent with other research. The majority of students indicate they have learned to cope with

individual racism, and this is consistent with other research. Most students reported feeling alienated by non-Indians (and other Indians, sometimes), but they learned to cope.

Responses concerning institutional racism, question 11, are equally distributed among categories with a slight tendency toward agreement, and this is consistent with other research. Research indicates students do not know what constitutes institutional racism. The majority of responses were divided between "agree" and "neutral" when asked if students had learned to cope with institutional racism. I am not aware of any other research which has dealt with this question. The "neutral" responses are explainable if the students are unaware of what constitutes institutional racism.

The majority of students plan to use the skills they learn in college to benefit other Indian people not just themselves. This is consistent with the belief of many Indian people that if you are Indian in your heart, you recognize and accept your responsibility to your people.

Part Three: Adaptation to College

I used Fred Werner's (1963) categories of "Adaptation to College" in designing Part Three of the opinionnaire for the graduated populations. (See Appendix D.) When I took the opinionnaire out to field test it, the students recommended specific changes in the language so it was more conversational and less "intellectual." Two of my education consultants concurred, so I attempted to make the language more consistent with modern conversation. One consultant felt that the use of the categories and the ones adapted from the Spindler's Acculturation

Categories (Part Four) were too leading. He favored a more open-ended question. I used his suggestion for Part Two of the opinionnaire for the Graduated Prior to 1977 population (Appendix E). If I were to design questions in this area again, I would develop a new format that combines the best features of the ones I used.

The open-ended format elicited very general responses, lacking detail. The interviews allowed for deeper probing and resulted in specific responses to the way students adapted to college. The forced-choice format resulted in a total of 141 checks in "First Entry" boxes and 93 checks in "Second Entry" boxes. However, many people crossed out sentences or added words and phrases, rather than writing a complete paragraph describing themselves. A total of 27 people wrote paragraphs for "First Entry" and 51 people wrote paragraphs for "Second Entry."

Category 4 describes the adaptation factors as being academically prepared, being curious, and being interested in what was being taught. It includes the belief that college not only teaches skills, but exposes learners to new and valuable areas of thought. A total of 89 people checked Category 4 or wrote descriptions that were closely related. Those who adapted less easily described themselves as isolates, shy, confused and underprepared for college work. On some open-ended responses and interviews, respondents told of having alcohol and drug problems which they believe caused their lack of ability to adapt to college.

Part Four: Cultural Categories

I adapted the Spindlers' "Acculturation Categories" (1971) for the opinionnaires in the same manner as described in Part Three Adaptation

to College. The open-end format, used for the Graduated Prior to 1977 population, resulted in the same type of general responses as were given for the adaptation question. The forced-choices format resulted in 90 checks in "First Entry" boxes and 82 checks in "Second Entry" boxes. A total of 29 people wrote paragraphs for "First Entry" and 56 people wrote paragraphs for "Second Entry."

A total of 85 people checked Category 4 or wrote descriptions that were closely related. Category 4 describes the acculturation factors as being a member of a Christian Church (whether they practice the teachings or not), having one or two family members who speak a tribal language, having spoken English in their own home, and having one or more parents who work and believe in the value of a college education.

A total of 83 people either checked Category 3, wrote or spoke of having felt uncertain about their Indian heritage. Some people believed that feeling comfortable with one's Indian identity is a maturation process. A total of 71 people indicated they still feel uncertain about "who they are." Only 2 respondents said that Indian identity or cultural heritage is a personal matter and has no place in research. There were 53 responses which stated the belief that one does not lose one's Indian identity by completing college anymore than an Irish or Italian person loses their cultural identity by completing college.

During the interviews, it was brought out over and over again that both Indians and non-Indians are confused about who "real" Indians are in 1983. The majority of people with whom I spoke (and many who wrote on the opinionnaires) talked about their belief that college-educated Indians who work off reservations are just as Indian as those who speak a tribal language, live on the reservation, have not attended college,

and practice Drum or Peyote religions. One person told me, during an interview, that he believes "a truly educated, modern Indian can go back and forth among all 'the categories on that opinionnaire of yours' and be comfortable in all of them. If you are a child of the Great Mystery, it doesn't matter where or with whom you worship, or how large or how small your house is. Acculturation is something the anthros made up. Too many people have gotten all confused trying to fit themselves into some crazy 'category.'"

Part Five: Ranked Factors Which Contributed to College Completion

The question asking for factors which contributed to college completion was open-ended and allowed for five responses in rank order. Only five responses were paraphrased from the opinionnaires. The other strikingly similar responses offered as examples here are shown exactly as they were written.

Financial aid appeared as the single most contributing factor. Financial aid was described as the Basic Grant (BEOG, now called Pell) Bureau of Indian Affairs (BIA) Scholarship, Wisconsin Indian Assistance (WIA), Relief for Needy Indian People (RNIP), Social Security, GI Bill, Tribal Scholarships, Tribal Loans, Guaranteed Student Loans, short-term college loans, cash from parents, family members and family friends, and part-time work. One person said, "I charged it." She went on to say, "I didn't know what that meant at the time. I just said I didn't have any money for tuition or books, and they said to charge it. So I did. It took me six years to pay it back after I started working, but I paid every dime of it!"

Family support appeared as the second ranked factor. Family support was described most frequently as having had one parent, grandparent, aunt, brother or sister who understood the value of a college education and supported the student. Support was described as "never gave up on me," "came to visit me at college," "wrote me letters," "called on the phone," "wouldn't let me quit," "took me out to eat," "told me I could do it," "believed in me," "sent CARE packages to me," "asked about my grades," "told me to make friends who didn't drink or use dope," "somebody I could always turn to," and "told me not to come running home every weekend, but to stay at school and study."

Having a personal goal was the third ranked factor. This was described as "knowing I didn't want to be on welfare," "realizing I needed a college education to earn a decent living," "I've always wanted to be a teacher," "I decided in junior high school I would go to college," "A high school education isn't enough anymore. A person has to go to college these days," and "I've always wanted to help my people. The best way to do that is to get a college education."

Determination was the fourth ranked factor. Determination was described as "I was determined to finish college, no matter what," "I decided that nothing would interfere with my schoolwork. I didn't get sidetracked by outside activities, even the Indian Club, because I was determined to stick to my goal to graduate," and "A person has to sacrifice in order to go to college. I was determined to do that".

Intelligence was the fifth ranked factor. Intelligence was described as "Being smart enought to go to college. I don't like to brag, but I'm a smart person," "Not everybody is intelligent enough to get a college education. I am, and I owe it to myself and my family,"

"Intelligence--just basic intelligence is necessary in order to graduate from college," and "I'm an intelligent person. College was never very hard as long as I studied. Even intelligent people can flunk out if they don't study."

The following factors were also mentioned by respondents: I worked (job); friends; learned coping skills; had a good educational background; had good teachers; had good advisors and counselors; had role models; I joined organizations; I was proud of being Indian; maturity; I had good health; and I was in sports.

Seven Composite Profiles of Wisconsin Indians Who Complete College Degrees

I designed a format to display additional data gathered from the open-ended responses on the opinonnaires and from interviews. The format is similar to the case study format. Rather than case studies per se, mine are composite profiles of Wisconsin Indian people who have completed college degrees. There are two reasons why I chose to write composite profiles. First, each respondent was promised anonymity. Secondly, similar characteristics are found among respondents which accurately describe several different people who complete college degrees.

It is important to recognize that, while recent high school graduates with good grade-point averages are likely to be "successful" at college, older adults and students with lower grade-point averages can also be "successful." The profiles are presented to describe the variety of Wisconsin Indians who are able to complete a college education. The current methods of recruitment used by colleges and

universities need to be broadened in order to include the varied background of potential students.

The word successful, above, has quotation marks around it because many Indian people do not equate college graduation with success. Many non-Indians use the word success to mean "an ending." It is also equated with the gaining of wealth and power. Many Indians do not subscribe to either definition. There are non-Indians who agree.

PROFILE ONE

Home Life

I grew up in what can be called a white home. We knew from the time we were little that our dad was part Indian. I was always interested in my Indian ancestry, but I didn't find out much. My questions were sort of waved aside and I finally decided not to ask anymore because I didn't get answers. Looking back, I guess I just stuffed my curiosity down inside of me somewhere. By the time I was ten years old, I realized there were lots of things my parents and grown-up relatives didn't talk about with us kids.

Schooling was important to my parents and they made it important to me and my brothers and sisters. They looked at our report cards and talked to our teachers. If we had a "D" or an "F" in anything we were in real trouble. I remember staying home for 6 weeks once, because I got a "D" in math. I couldn't even go out and play after school or on the weekends until I got that "D" up to a "C." My parents never said we had to finish high school or go to college or to a technical school. It was just taken for granted that we would. We were expected to grow up, get jobs in whatever field we wanted, and support ourselves. One way or another all six of us did, too.

Education Before College

I don't remember much about grade school. It was in town where we lived, and we took the bus when we were little because we lived a mile away. Later we walked or rode our bikes to the high school. School was just there. We went everyday. There was no skipping allowed by my parents. My littlest brother tried to get sick on test days, but it never worked. My mother would call the principal if she suspected we had skipped. She only had to do that twice.

In high school I had a lot of friends. Some were Indian, and some weren't. I guess my friends were kind of like me. We liked to go to basketball games, we bowled on Friday night and went to whatever school parties came along. I had to be home by 10:00 p.m. on school nights and 12:00 p.m. on weekends. So did all my friends so I wasn't different from them. My grades were mostly "Cs" and "Bs." In my junior year I decided to go to college. It was in a town nearby. I wanted to live in the dorm, and my folks said, "Fine, but you have to earn your dorm rent and pay for your own food. We'll help you with tuition and books." So I worked after school and during the summers as a waitress.

College

Sometime during my freshman year, the Indian advisor on campus sent me a letter asking me to come and see her. I went because I was curious about how she got my name. She said she knew some of my Indian relatives, on my dad's side, and she just wanted to meet me, see how I was doing and offer me help if I needed it. That's what got me started on my quest to find out about my Indian background. During those four years of school, I learned so much I can't believe it. I took all the Indian Studies courses they had. I talked to a lot of Indian people. I went to some pow-wows. I helped with Indian Awareness Week, and I made

a lot of friends. I discovered I didn't get along with all the Indian students. There seems to be divisions between people. I think I was "too white" and "too naive" for some of them. I tried to be friendly to everybody, but I had to learn to accept the fact that many of them didn't like me.

Summary

I graduated with a degree in Business, and I got a job on a reservation. I only stayed a year. I discovered I'm not a reservation Indian. I couldn't get used to people being late to work, the gossip, and the same kind of divisions I saw at college. Also, some people in our office didn't think record keeping was important. I never could figure that out. If you work in a Business Office, don't you keep records? So I left. Right now I'm looking for a job in a larger city. I may go west. I want to travel and work in different places and meet new people. Maybe some day I'll get married and settle down. But maybe I won't. Who knows?

For right now, I'm proud to be part Indian. I'll always read books and newspapers and go to movies about Indians. I'll try and be up on current events so I can vote intelligently. I know a lot of Indian people don't vote, but we should. Someday I'll get involved in some particular Indian issue wherever I live. I can always learn more.

The only thing I haven't come to terms with is my family. They laugh at me and make fun of my interest in Indian concerns. The only thing I can do is the same as I did when I was a little kid...stuff it...when I am around them. I'm glad I'm who I am. I'm glad I can find both Indians and non-Indians who understand me.
(Female, age 24)

PROFILE TWO

Home Life

My dad thought school was important when I was young. We moved around a lot. I went to Catholic school both on and off the reservation. It seemed like I was always behind. I know now I didn't get a very good background in writing and math. But my dad wanted to see good grades on my report cards no matter what school we were in. I remember knowing I was expected to go to college when I was in my teens. I wasn't given an option.

Education Before College

I got along pretty well with the kids and the teachers until I got to high school. Then it seemed there was a lot of prejudice against Indians. We were treated like we had to be perfect. We had to be better than the white kids in order to be as good. Do you know what I mean? We couldn't be just kids. If we got into the least trouble it was a Federal Case. If we didn't have the answer to a teacher's question, a bigger deal was made over it than the white kids who did the same thing.

I remember trying not to get into fights, but it was awfully hard to avoid them because somebody would always remind us we were Indians--and in a derogatory way. The teachers let us know we could quit school when we were sixteen. The feeling I got was that I had to be in school because it was the law, but as an Indian person I wasn't really welcome there.

College

I didn't have financial aid. I worked in summer jobs and my dad helped out. At first I didn't like college. I couldn't write well enough I was homesick, and everything was too big and impersonal. There were some other Indian students there, and I met a few of them. They weren't from my tribe, and I didn't want to associate with them. I wanted to quit, but my dad told me to stick it out one semester. I did, and after that it got easier.

I made friends in my dorm. In fact some of them are still my friends today. They were white and black students, mostly. We had a lot of activities, and I enjoyed them. Whenever someone made a remark about Indians that I didn't like, I'd confront them. I never got into fights. I just told them how I felt about what they said. They seemed to respect me for that. I think college is where I began to learn that little things could be ignored and big things could be handled. I had support from my advisor and from some older relatives who came to visit me. They encouraged me and kept telling me I could do it.

Summary

The most painful learning experience of my life has been trying to come to terms with myself as an Indian person in modern society. I know I will always be alienated in some ways from white society. I'll never be entirely comfortable at a country club, a cocktail party or in a

corporate board room. Also, I'll never be completely at home on the reservation among people who can't understand the assimilation process I've undergone because of my education. It is, however, on the reservation, among the older people, where I am learning patience and humility. I've had to learn the hard way that my travels, my work and my interests sound like bragging to some of my childhood friends and some of my family. So I ease back when I go home. I don't take sides when there are problems on the reservation. I can't, or I'll be hurting somebody. But I do find out what's going on, and I participate in quiet ways. I've been told I can never go back to the rez because I'm an urban Indian now. That may be true. I don't know. But I can still be helpful to individual tribal members, and I can be helpful to other Indians too. And I have a sense of security among my friends, both Indian and non-Indian. I read everything I can about Indian issues all over the country, and I participate in lots of Indian affairs.

So while there are still times when I wonder who I am, I think I'm learning more every day. Hopefully when I get to be an older man, I'll be even more comfortable with myself. I think becoming mature is a process, and that's really what I'm talking about...becoming a mature Indian man who will be a respected elder in my tribe. I like to think of myself growing in that way.
(Male, age 37)

PROFILE THREE

Home Life

First, I want to say some of these questions you're asking aren't easy to answer. I thought about them a long time. I think they are important to ask. I hope everybody answers. We have a lot of trouble these days, and it won't get better if we pretend everything's fine. I see it everyday. Sometimes it makes me sick. My grandfather tells me not to take everything inside myself. I know he's thinking of my welfare, but I can't help it. I worry about so many people and what they're doing to themselves and to each other.

Let's see...about my homelife. I always knew I was (name of tribe). My parents told us who we were. My aunts, grandparents and older relatives told us how to be. I learned both English and my own language as I grew up. We learned about our clan and family name, the privileges and the responsibilities that went with it. We heard all the old stories. We were taught the rules. We used to say they had a rule for everything. We learned them all. We were taught to respect our elders. I don't remember ever questioning them. I still try to do that. Now that I'm grown, I sometimes question elders in my mind, but I keep it to myself. Kids today don't respect their elders as they should. Some don't even respect their own parents. I hate to say it, but some parents aren't worthy, either.

My father was killed before I grew up, but I remember what he told me. I can still hear his voice and see the look on his face. I guess I never understood why he was killed, and I don't, even now. He didn't deserve to die that way. He was kind to everybody. Some men didn't like him, and they killed him. It seems like there is a lot of violent death among Indian people. I'll never get used to it.

Education Before College

My grandparents and my parents valued education. We went to the Indian School, and I remember I liked school. I tried to learn everything there just like I did at home. I learned to read pretty well, and I was interested and curious about the things they taught us. Most of the kids were Indian so we played and fought at recess just like any other kids. In high school I started to see prejudice for the first time. If we came home with stories about white kids calling us names we were told to ignore them. They said, "Be proud of yourself and remember whoever says those racial things is too dumb to know any better." Those kids made me mad inside. I got fairly good grades in school. I wasn't super-smart, and I wasn't super-stupid. I always got by OK, and I liked school. I even thought I might be grow up and be a teacher someday. I didn't become a teacher though. I got a lot of encouragement and support and whatever extra money, clothes and food I needed from my family. I knew when I was young, and I know today, that my family are more important to me than anything else.

College

College was a whole different world from high school. College was cold. The people were cold. The buildings were cold. That's the one

thing I remember most--cold! It took me quite awhile to get through my Bachelor's. Actually, it took me six years! I dropped out twice. It was hard to get enough money to pay for tuition and gas to get to school. I missed some, and I got behind. Some teachers were understanding and I could talk to them, but most of them just lectured and gave tests. Their ways of doing things at college were very different from my family. I had to learn to wear two hats...a college hat and a tribal hat. I had to remember there was only one head under each hat.

Sometime along the way I got more courage. I learned to speak out and to get people to listen to me. I helped younger students, especially from my tribe, and that taught me to get over being afraid so much. I took some credits toward my Master's, but I didn't finish. I got too busy with my family and my tribe and just never got back. Maybe someday I will. I don't know if I'll learn that much more, but I still like taking classes. I go to workshops all the time. I like to learn and I think I always will, but I might not get a Master's degree.

Summary

I think education is very important. I think culture is very important. I think too many young people and their parents are in serious trouble these days because they don't take education or culture seriously. Our elders are dying. Our language is dying. Our spiritual life is dying. There's too much pregnancy and too much dope. Too many people only go to pow-wows to party. Oh, they may get out and dance and even get prize money, but they spend it on drinking and french fries and cowboy boots. I do everything I can to help people, but lots of days I go home feeling like I've been trying to hold a cup of water in my bare hands. I guess the reason I can't give up is because I have faith. I see some people making a decent life when all the odds are against them. That gives me strength to continue.
(Female, age 29)

PROFILE FOUR

Home Life

I had a good homelife. There were a lot of us and a lot of relatives. My folks always told us school was important. Now that I'm grown-up I realize they didn't know what schools really do to the minds of Indians. When you get right down to it, I don't think school is good for anybody, but for us, it's disastrous. My folks were good, kind people but they just weren't very wise about the world outside their rez. I remember how they laughed when some relative would say to one of us kids, "How do you say 'food' in Indian?" And we'd all answer, "com-mod-i-ty." As an adult, I can't figure out why anybody in their right mind would laugh at that!

Education Before College

I was smart enough to learn to read and write and do mathematics and to observe what was going on around me. It didn't take me long to learn the white man's system. Even in grade school I didn't like being patronized. When I got an "A" the teachers either accused me of cheating, or they'd say, "you're an exceptional Indian." I never figured that out. They told me what to do, but if I did it they acted surprised.

In high school I was good in sports, and that's probably what kept me in school. The work was easy enough, but I didn't like being there. Our team traveled a lot, and I had some good friends. The girls thought I was great. Who could knock it? So I hung in until I graduated...with good grades and a scholarship, I might add.

College

College, I found out, wasn't as easy. The work was harder. The students were stuck up, and the professors acted like...college professors! The world they lived in and the world they wanted me to buy into was pretentious, elitist, racist and sexist. They accepted no philosophy or history except the one their forefathers in "scholarly" Europe expounded. Eastern philosophy was dismissed as a curiosity, and Indian philosophy, if they ever mentioned it, was "savage" or "quaint." Indian views are still ignored.

I graduated with two degrees. I passed their tests. I jumped through their hoops, but I didn't let them stop me from learning. They didn't teach me anything. I learned what I needed to know in spite of them. I'm still learning, and believe me when I tell you, I can play the same game they can. And often I beat them at their own game. The longer I play, the better I score.

Summary

You know, I'm a threat to the white establishment. I'm the kind of Indian that scares white people. Can you imagine what this country would be like if Indians were self-confident, educated, and well enough off to pay their own way? If we could write our own contracts, get together to lobby and vote for our own candidates, we would be a real

threat to them. (I suppose they'd try to figure out a new way to get rid of us.)

Yes, education is important. The schools are rotten, but there's no place else to get the education we need in order to survive as Indian people with different cultures, different languages and different identities. Do you know that even our Indian schools are putting up with second-best? We have to teach our own people that to be Indian is to be special. We aren't second-rate, second-best or less-than anyone in this society. We've got to quit sitting around saying, "Poor me. Ain't it awful." We've got work to do.
(Male, age 36)

PROFILE FIVE

Home Life

The thing I remember most about growing up was somebody in the house was constantly reading. Ma read stories to us. Grandpa read the paper and the Bible. I wanted to hurry up and go to school so I could find out how to read. I had two older brothers, and they brought home stacks of library books. They even read at the table unless Ma stopped them.

I never knew my father because he took off after my sister was on the way. Ma raised us, and she did a good job. She got AFDC, and she always worked part-time. It seems like we laughed a lot at home. It wasn't that kind of humor I see in some families where somebody is always getting down on somebody else and making them feel small. It was funny things that happened everyday. At night Ma used to have us all tell something we did or saw that day. She wouldn't let us make fun of other people or say anything bad about anybody. Come to think of it, I can't remember hearing her talk bad about anybody as long as she lived. One time there was a big argument about a tribal election. She never got into it. She told us the way she thought, but she said, "Those others think they're right, too. Maybe they've got a good point."

Education Before College

I liked school because my friends were there. Also, the teachers praised me and told me I was a good student. They never made me seem different because I was Indian. In fact, my high school algebra teacher told me I could be anything I wanted to in life. She said, "Don't ever let anybody try and stop you because you're a woman or an Indian."

College

There were two reasons why I went to college. I knew I was a good student and I enjoyed studying, writing papers and going to class. The second reason was because I looked around the reservation and saw that the jobs available to me were poor paying and had no future. I could work in a factory and go slowly crazy from boredom. I could cook or waitress in a pulp camp and wait for the least objectionable male chauvinist to marry me. Or I could go to college. I chose college.

The neatest thing happened when I was a junior. Ma started to college. She always wanted to go, but after she got married and had a house full of kids she couldn't. As soon as my little sister was old enough, Ma got Financial Aid, and she came too. We had a great time. We studied together and helped each other. We had lunch together and went over to the Indian office and had coffee and talked to whoever was there. Two years after I finished, Ma graduated. She rented a cap and gown and marched. Everybody in our whole family was there, and we clapped and whistled. We had a big party that night, and she looked about 25 years old! I was so proud of her. I still am. She has a job up home. I tried to work there too, but it's harder for me. Maybe because she's older, they accept her more. She has people mad at her all the time because she follows the rules. She's able to cope better than I am. I'm not sure what I'll do. I'm into my Master's program

now. I don't see myself ever getting just one job and doing it all my life. I'll try a lot of different things and stay in one place as long as I'm learning and effective.

Summary

Education is extremely important for all people whether they're Indian or not. For Indians, it's a must. That doesn't mean everybody has to go to college. It means everybody has to stretch their minds and learn to respect themselves and their work no matter what they do. Tribes have to be more accepting of their college graduates, hire the best qualified ones, reward dedication, being on time and quality work. There's a brain drain on reservations now. That has to stop. The other thing that's important is kids need good role models. If they see tribal officials drunk, parents chasing around with other men and women, and drinking, they'll think that's acceptable. Kids copy what they see. If they see tribes giving out financial aid fairly, they'll know tribes really value education. The models start at home and carry out into the community.
(Female, age 26)

PROFILE SIX

Before we start, I have to tell you something. I've had two dreams about this interview. One of them was actually a nightmare. When I figured them out I realized what was bothering me. You're giving me a chance to tell the truth. Do you know how scary that is? Being truthful was one of the Indian values I heard about when I was little. But I have to admit I didn't live that value for a long time. Now is my chance. If I tell you what my life has really been like, I risk a great deal. If I don't, I risk not helping others. No wonder I dreamed I was standing on a rock, stark naked, and people were throwing knives at me! I worried about this interview for a week until I decided to tell it like it is . . . and like it was.

Home Life

I didn't have a homelife. I was in foster homes, boarding schools, jails, and on my own all my life. The only real home I've ever had is the home I have now with my wife and kids. My childhood was the pits. The main feeling I had all the time was fear. I was tough and smart and mean and scared. I fought my way to adulthood. If I hadn't, I'd be dead now.

Education Before College

Boarding schools, public schools, Catholic schools, disciplinary schools . . . you name a school and I went to it. I hated 'em all. And they hated me. The teachers and principals were always on my case. I was in trouble all the time. I didn't learn to read or write or speak any language coherently. I quit school when I was 16, and I didn't sit in another classroom until I went to the service eight years later.

During those eight years I was on the road. I've probably traveled the equivalent of twice around the world. I played guitar and have a good memory for lyrics to popular songs. My friends, or my companions I should say, were musicians. We were all addicts. I didn't think I could sing or play unless I was stoned. We made the scene at all the rock concerts. We lived off pushing and anybody we could con, and that included one another. It was a terrible life. I'd never want to go back to those years. You know it s funny, though, sometimes now I remember scenes like they were from an old movie. I can remember being just at that perfect high state out in Colorado one time. The sun was setting; the mountains were huge; the air was clear; the fire was warm; my girl was with me; and "man," I've never been so alive in my life! Words can't describe it.

Those great times were few and far between, as I look back. Mostly it was booze, dope, personal and interpersonal problems. The law was after me all the time. Anytime a car full of Indians goes anyplace, they have to be super-careful. Cops stop Indian cars because their wheels are going around! You can get busted, jailed, strip-searched and beat to a pulp just because your hair is long, and you're wearing a pow-wow hat.

What finally happened was a blessing in disguise. I hit bottom. My woman left and took my kids. I had no money. I couldn't get a job because I couldn't handle the chemicals anymore. I was given the option

(again) of jail or an alcohol treatment center. That time I chose treatment. Smartest thing I ever did. I had to go back three times before it finally "took." I've been straight for three years now, and my life is just beginning to make sense. Even in the service, I didn't straighten out. Some guys do, I guess. But a lot of us don't. I needed AA.

College

I finished high school with a GED and took some courses in the service. College was available because of financial aid so I decided to give it a try. It's hard for me because I have so little self-discipline. My reading and writing and math are poor, but if I get help and study, I do well enough to keep a 2.0 (g.p.a.). I don't have a major yet. I'm too busy just getting the requirements done. I'll decide when the time comes. Right now I've got a family to think of, and I've got AA. I talk to a medicine man whenever I go up home, I go to sweats, and I don't drink or even take aspirins. The medicine man says there's no conflict between him and AA. Just being straight isn't enough. I need a spiritual life. That's what I've got now, and that's what I'm going to keep. That's my number one priority.

Summary

My attitude about myself and toward other people is more important than anything else. I can go to college, get a job, do whatever I want with my life as long as I feel like a whole person. Nobody's life is free of trouble and hurt and pain. But if I'm physically, emotionally and spiritually healthy, I can live a worthwhile life. When I used to walk around looking through white people like they didn't exist, I brought trouble on myself. When I was defensive and angry and scared, I brought trouble on myself. You'd be surprised how easy it is to step backwards.

Somebody once told me that every young person goes through an identity crisis during their life. Some people never outgrow it! Thank God, I'm starting to. If I can do it at my age, anybody can.
(Male, age 42)

PROFILE SEVEN

Home Life

I'm an old woman. I'm 62 years old, but I remember the old days very well. There were a lot of good things about the old days. We felt more free then, I think. We could hunt and fish and camp pretty much where we wanted to in Wisconsin. There weren't so many people then. Or they weren't all competing for space and food like they are now. I come from a big family. My mother had two husbands (not at the same time) so I had a lot of kids to play with. There were a lot of things about the old days I wouldn't want today. First, everybody worked hard to survive--just to get enough to eat and keep warm in winter. My parents spent all their waking hours doing chores. We never had any money, but we didn't need any, really. Oh, we bought sugar, flour, beans, rice and tea; stuff like that. But we weren't into making money and saving money like we are today. One thing I remember about my childhood was that they used to buy flour in hundred pound sacks. The sacks were made out of heavy cotton material and had flowers on them. My mother would open them up, wash them and iron them with her old flat iron, and then she'd cut out dress and shirt and blouse patterns and make us clothes. A lot of us kids would show up at school with the same designs. I thought it was fun to see who had "my" dress.

Education

I went to the Mission School during grade school, and it was strict. We were all treated the same so I always felt like school was fair; strict, but fair. I was always pretty good in school. My parents didn't pay much attention to our schoolwork or whether we got good grades or not. I quit high school after I was 16 and did a lot of other things before I went and got my GED. I got married a couple of times, and I raised 11 children. Most of them turned out O.K. Oh, some of them have had their problems, but at least nobody's in jail right now!

College

I got the idea to go to college when I was about 30 years old, but I never got around to it until I was 55. A lot of people have asked me why an old woman would go through all that hassle just to get a piece of paper. I went because I thought I would learn more things, and because I wanted the younger generation to see that it could be done. College was hard for me because I didn't have a good background in anything, except I could read, and I had a lot of living experience. Common sense and good study habits got me through. The teachers had a time with me. A lot of them were scared of me, I guess. I could tell it by the way they ignored me or treated me like an old pet. But I finished. I got all dressed up in my dance costume and my cap and gown, and I went to graduation. I got that baccalaureate degree. I framed it, too!

I also wanted to finish to spite the Anglos who said I wasn't smart enough. I wanted to prove to my brothers I could do it, too. They laughed at me and said I'd never finish.

Summary

You know, a long time ago the older skins taught the younger ones by example. That's the main reason why I put myself through five years of racist, sexist college education. I don't have any money or worldly goods to leave to my children or grandchildren. What I hope I'll leave them is the idea that if their old Grandma could get a college education, they can, too! (Female, age 62)

An analysis of the Profiles showed commonalities among the types of students who complete college degrees in Wisconsin.

Common to all the types, except Profile Six, was the fact that a parent, or parents, understood the value of a college education. There was family support for the student who attended college. In Profile Seven, the older woman understood the value for herself and the young people who would come after her.

A second common factor was that the students began to see and feel discrimination at the high school level and not before.

Thirdly, most types of students discovered college was more difficult than high school and less personal. Students were required to learn coping skills in a very new environment.

A fourth common factor is in the students sense of their own "Indianness" and how they reacted to it. They either had been taught at home or were interested and curious to learn more when they reached college. Even in Profile Six, the man described his need to be comfortable with himself in relation to white people in order to feel whole. Pride in being Indian came through in all the Profiles, regardless of what "kind" of Indian they were.

Lastly, there was a sense of purpose, direction and determination in all the profiles. The reader was given a vision that all these students would continue to be creative, be involved with other Indians and non-Indians, and make good use of their college education.

The only differences I found in the Profiles were individual differences, the human characteristics that made them real, live people, rather than sterotypes. These profiles serve as an introduction to the summary of this chapter as they reflect the findings of this study.

Summary

Chapter V was organized around the methods used to gather data, the demography of the populations, the five parts of the opinionnaire and the seven composite profiles of Wisconsin Indians who complete college degrees.

Three populations were surveyed using two formats of a similar opinionnaire. Currently Enrolled and Graduated 1977-1982 students were mailed a format which contained three forced-choice parts. The Graduated Prior to 1977 population was mailed a format which asked the same questions open-end. The opinionnaires were mailed to 777 potential respondents and 214 were returned. Thus, 27.8% of the opinionnaires were returned usable. Reasons were given by interviewees as to why the response rate was relatively low when the opinionnaire method was used to gather data from Indians.

The demographic data described the three populations and showed them to be so similar that no statistical comparisons were made. Females returned 127 opinionnaires and males returned 86, with one return not reporting sex. The distribution of responses according to tribal heritage was consistent with the (known) tribal heritage of Wisconsin Indian college students and graduates. The majority of the population grew up in cities and towns, rather than reservations, farms or Indian communities. Cross-tabulations showed some mobility between towns and cities. The mean age of the population at the baccalaureate level was 28.32 and at the master's level, 30.10. The mean ages are consistent with those of all college students: nearly half of the

current population of college students in the United States are 25 or older. The mean number of times the Currently Enrolled and Graduated 1977-1982 populations dropped out of college was 1.96. The mean number of colleges the two populations attended was 1.46. The mean number of technical schools or junior colleges attended by the Currently Enrolled and Graduated 1977-1982 populations was 0.259. Marital status data showed only a few more single than married students in the Currently Enrolled and Graduated Prior to 1977 populations. The Graduated 1977-1982 population showed 49 single to 10 married students.

The number of children living at home with the student was analyzed on the basis of female and male parents. Very little difference was found between female and male parents or among the populations. The data on high school rank showed the majority of students in this population graduated in the upper 50% of their class. This research showed that while many students did select areas of concentration in the fields of education, business, and social work (as do most minority students) a wider range of concentrations was represented than anticipated. Concentrations were reported in 24 areas of study. The Graduated populations reported 25 different current positions or occupations. The unemployed were included in this data. As anticipated, more students graduated from the two largest state universities at Madison and Milwaukee than from smaller public or private schools. The data in this report, showing numbers of Indian graduates and trends of increasing and decreasing enrollments at the junior, senior and graduate levels, is consistent with the data presented in the latest (1981-82) Annual Report to the Regents on Racial

and Ethnic Minority Students on Campuses of the University System (April, 1983).

The analysis of data from "Part Two: Student Opinion Survey" showed common characteristics among the population. Most of the respondents liked school; had adult encouragement; felt and were prepared in English skills; felt but were not prepared in Math skills; adjusted relatively easily to college; felt neutral regarding the significance of tribal heritage to college completion; learned to cope with racism; took care of their bodies; believed they needed a college education in order to attain their goals; and intended to use their skills to benefit other Indians.

The analysis of data from "Part Three: Adaptation to College" showed that over half of the students selected Category 4 to describe their adaptation to college. Category 4 included the following factors: academic preparation, curiosity and interest in college subjects, the belief that college not only teaches skills but exposes the student to broad areas of thought, meeting new people and making friends, and being relatively comfortable in the campus culture.

The analysis of data from "Part Four: Cultural Categories" showed more than half the students selected Category 4 to describe their cultural category. Category 4 included the following factors: membership in a Christian Church, having one or two family members who speak a tribal language, having spoken English in their own home, having one or more parents who worked and who believed in the value of a college education. Over half the respondents also reported that sometime during their life they had felt uncertain about their Indian heritage. About

one-third of the respondents expressed their belief that a college education does not take away one's "Indianness."

The analysis of data from the "Five Ranked Factors Which Contributed to College Completion" showed the following, in rank order: financial aid, family support, having a personal goal, determination, and intelligence.

The analysis of data from the "Seven Composite Profiles of Wisconsin Indians Who Complete College Degrees" showed common characteristics: the support of one or more parents or another adult; the support person(s) understood the value of a college education; discrimination was first recognized at the high school level; college was found to be a new environment in which the student had felt unprepared to enter; a sense of the value of their "Indianness" or pride in being an Indian; and an inner sense of purpose and determination to complete a college degree.

Chapter VI presents major findings and recommendations.

Chapter VI

MAJOR FINDINGS AND RECOMMENDATIONS

Purpose of the Study

Much has been written about American Indians since first contact when explorers and missionaries recorded conflicting descriptions of the people they encountered. Images were created in the minds of non-Indians and Indians alike. Images of great warriors and beautiful princesses conflict with images of lazy drunks and fat old women. Ambivalence about the conflicting images exists today.

Nowhere is the ambivalence more clearly seen than in the classrooms of American schools. Each fall, curious bright-eyed young Indian children run eagerly toward the mystery called "school." Each fall bored, turned-off older Indian youth walk reluctantly toward "another year of school." Each fall nervous teachers greet Indian students wondering how to teach them. How does one teach the grandchild of a great warrior or of a drunken Indian? At no time during the four years of educational preparation did the teacher learn how to teach these (still) "cute but strange" children to read, write, compute, and speak as proficiently as their Anglo counterparts. Each fall thousands of teachers console themselves, thinking maybe this year I'll be lucky and get a "bright" one and if I'm not lucky, who will fault me if I get "another dumb" one?

The paragraph above paints a grim, yet realistic picture of education for the majority of Indian students in our country. I have always wondered how it was (and is) possible for some Indians to

overcome such obstacles, to graduate from college, and to become leaders in their fields.

The primary purpose of this study was to determine how Wisconsin Indian people could complete college degrees "in spite of the system" (Watson, 1974).

I chose to focus on the positive aspects in my study. Bea Medicine, an Indian anthropologist, asserts Indians have not profited from other people's research on the pathological parameters of contemporary social life (1980). I am an educator and I am part Cree Indian. I have spent thirty years teaching Indian children and adults, and I have profited very little by other people's research on the pathological parameters of Indian education. I have, however, profited by studying the research of people like Erik Erikson who placed emphasis on the healthy personality.

I found very little research on the positive aspects of Indian achievement in education. There are only a few studies by Indian researchers who included "success" factors along with "failure" factors (Chapters II and III).

I believe there is an urgent need for research on the ways in which Indian people negotiate educational systems in a predominantly white society while maintaining their Indian identity. I decided the best way to find out how Wisconsin Indian people did it was "to ask them" (Powless, 1982).

Major Findings From the Opinionnaires, Interviews, and Profiles

The five parts of the opinionnaire (four parts on the Graduated Prior to 1977 format) yielded data that acted as cross-checks on all

other parts. By using the data from the opinionnaires along with the detailed responses to interview questions, I found the majority of respondents held common opinions about the factors which contribute to the completion of college degrees.

The following were commonly held opinions:

1. School was enjoyable and interesting.
2. One or more adults had shown encouragement.
3. High school grades had been average or better.
4. English skills were adequate.
5. Math skills were inadequate.
6. Racism had been recognized in high school and successfully coped with in college.
7. A healthy body contributed to completion.
8. A college education was necessary to achieve goals in life.
9. There was an intention to use college-gained skills to benefit Indian people.
10. An inner sense of purpose and determination was necessary in order to complete college.

The following were commonly held opinions and facts concerning culture:

1. English was the primary language spoken in the home.
2. Religious membership was in Christian churches.
3. One or more parents had been employed.
4. Uncertainty about Indian heritage had been experienced sometime during life.
5. Pride in being Indian was felt.
6. Indian identity was not lost when an education was gained.

Respondents were asked to prioritize the five most important factors which contributed to their college completion. The five ranked factors which emerged were:

1. Financial aid
2. Family support
3. Having a personal goal
4. Determination
5. Intelligence

Findings of What Researchers Can Do

The interviewees and I concluded the best methods of collecting data were to:

1. Identify a responsible individual on campuses and at tribal centers who could provide accurate lists of names and addresses of enrolled or graduated students.
2. Follow up on all referrals made by individuals and on the Response Sheets.
3. Conduct group or individual interviews as a follow up to the opinionnaire questions.
4. Follow up the opinionnaire questions with a telephone interview.

Recommendations

The final part of the opinionnaire asked respondents to make specific recommendations that would encourage Indian students to attend college and complete a degree. Six areas were addressed: (a) What can parents do? (b) What can pre-college schools do? (c) What can Indian

tribes do? (d) What can colleges and universities do? (e) What can college students do for themselves? (f) What can Indian college students do to encourage younger students? The recommendations which follow are based on the findings; the suggestions for implementation which appear in this report were made by respondents and also by me, based on what I read, heard, or observed as I visited Wisconsin campuses and tribal centers.

What Can Parents Do?

1. Make a safe home where nutritious meals are served, where plenty of sleep and physical exercise are encouraged, where the value of education is expressed.

2. Set an example by attending college or taking course work themselves.

3. Read to children.

4. Take an interest in the child's schoolwork. See to it that homework is completed. Look at all the papers children bring home. Encourage children. Praise them. When errors are made use them as guides to improvement rather than reasons to belittle, criticize, or "make fun" of children. Help children feel good about school. Praise the teachers who do a good job, in front of children.

5. Tell children about their tribal heritage. Help them learn tribal languages. Instill a sense of pride in being Indian. Help children appreciate the heritage of tribes other than their own. Do not hand down inter- or intratribal grievances. Help children appreciate the cultural heritages of non-Indian people.

6. Help children identify their strong points and interests. Visit schools, talk with teachers, counselors and administrators.

Describe alternatives available to high school and college graduates. Match student interests to possible occupations with schools where skills can be gained.

7. Support college students with supplementary money when necessary. Help students stay in college by relieving them of family responsibilities. Visit the college campus whether or not the student is having trouble. Make frequent phone calls. Send CARE packages. Show pride and encouragement when the student comes home during semester breaks and vacations.

8. Expect that students will complete their program of study. (Students are motivated to achieve when success is expected of them.)

9. Discourage the use of drugs, alcohol, and early parenting.

10. Read Continuing A College Education: A Guide for the Family of the American Indian Student by Dr. Carol Minugh (1982c).

What Can Pre-College Schools Do?

1. Provide strong skill development curriculums; emphasize writing, reading, oral communication, math and science for females as well as males. Stop social promotion!

2. Provide inservice training for teachers to develop human relations skills. Indian children should be treated with the same respect and expectations of good behavior and proper grammatical use of English language as are all other students.

3. Include Indian history, culture of the present, and Indian values in the regular curriculum.

4. Be sure that all Indian high school students receive career counseling and guidance that is consistent with their skills and interests.

5. Encourage parent involvement in the education of Indian children. Hire Indian community people to teach culture, language, crafts and story telling. Encourage grandparents to help with field-trips, tutoring and special Indian programs.

6. Hire teachers with excellent qualifications both in academics and human relations.

What Can Tribes Do?

1. Give tribal scholarships. Be sure that scholarship money is distributed equitably so that every qualified student receives funds. A loan program handled by the tribe would be another good way to support students.

2. Set the example of valuing education by hiring the graduated students. Develop career counseling in Indian communities to inform students of the skill-training necessary for developing self-sufficiency in tribes.

3. Develop work programs for summer jobs. Pay students to intern in specific jobs of their interest on the reservation or in their Indian community. Again, be sure intern jobs are distributed equitably.

4. Tribal leaders should set an example by emphasizing education at all levels of government themselves. The more educated tribal leaders we have, the better able we are to function in a modern world. Tribal leaders should set good examples of personal behavior during work time and during leisure time.

5. Tribal members should make special efforts to reach out to college students. Visit students on campus. Encourage them, praise them, ask about their schoolwork and personal lives. When students come

home for vacation, tribal members should seek them out, talk with them, and offer support.

6. Tribes should have honor ceremonies for college students throughout their college programs--not just at graduation.

7. Tribes should be actively involved in all the schools their young people attend. School board membership is vital. Every political activity that concerns the school concerns all the parents of Indian students. At the college level, tribal members should work cooperatively with administrators and faculty to improve instruction and delivery systems, and to act as cultural consultants and instructors.

8. Tribes should be sure their students attend the best schools available. If tribes operate their own schools, only the most qualified administrators and teachers should be hired. If there are not enough qualified Indian teachers, hire qualified non-Indians. Sponsor inservice education for teachers throughout the school year to improve instruction and human relations as well as tribal language instruction.

What Can Colleges and Universities Do?

1. Offer support services for Indian students. Financial aid counselors should be knowledgeable about resources for Indian students and keep in close contact with tribal scholarship counselors. Financial aid counselors should hold group and individual information sessions to discuss changes in forms, requirements, and deadlines. Financial aid counselors should treat Indian students with respect and dignity. Indian scholarship money is legitimate. It is not welfare!

2. Counselors, advisors and tutors should be Indian. It is recommended that there be two Indian counselors, advisors and tutors for every 30 Indian students on campus. Indian community consultants should

be hired to counsel students in career development. These consultants would also assist students to adjust to reservations or Indian communities if they wish to go there to work. (Suggested reading: Continuing A College Education: A Guide for Counseling the American Indian Student by Minugh, (1982b).

3. A student lounge area should be provided where Indian students can come together to study, relax and hold Indian Club meetings. The lounge area should be designated an "Indian Lounge," where other students, faculty and staff are invited in for specified purposes. (University of Wisconsin-Stout, is currently planning such a lounge area. Some campuses already have such lounge areas.)

4. Colleges and universities should offer courses of study for all students in Indian History, Indian Law, Indian Literature, Indian Art, Indian Crafts, Racism, Films, Human Relations, and in the Development of Indian Curriculum in Schools of Education. Indian community faculty and staff should be hired to teach culture, language, and comparative religion on campuses where there are few Indian professors.

5. Colleges and universities should encourage diversity in Master's level theses and doctoral level dissertations, thus allowing Indian students to do research in broad areas of interest. Interdisciplinary research should be encouraged.

6. Faculty, administrators, and staff should have required Human Relations inservice training in order to identify and alleviate individual and institutional racism.

7. Colleges and universities should work cooperatively with pre-college schools in all areas that effect Indian students.

Particular emphasis was placed on preparing junior and senior high school students for college.

8. The University System schools in Wisconsin should stop competing for the small pool of Indian high school graduates. A Central Information Office could be opened to serve all potential Indian students--not just high school graduates. Returning adults need such services.

9. Indian Directors and Coordinators who reported "good working relationships" with University and College top administrators had positive reactions. "Good working relationships" were described as: "My Chancellor (or President) comes over to consult with me about curriculum, area space for offices and lounges, recruitment and retention;" and "I feel like I'm part of the administration and faculty in my school--even thought I do not hold faculty rank."

10. Colleges and universities should teach students to write and communicate orally. All other courses have value, but Indian students must learn proficiency in writing and speaking English.

11. Colleges and universities should offer Assertion Training for American Indians (La Fromboise, 1983).

What Can College Students Do?

1. Study! Study! Study! College is a sacrifice. Students must realize that going to every class, taking notes, reading, writing, and studying have to come before anything else.

2. Students should learn to ask for help as soon as they recognize they are having any kind of difficulty--academic or personal. Successful students seek out counselors, advisors, tutors and faculty members. Successful students ask questions and express their opinions

both in class and outside of class. Successful students find at least one adult to whom they can go for counsel.

3. Students should make friends with all kinds of people. Successful students join organizations, join sports teams, and take appropriate breaks from studying. College should be an enjoyable experience as well as hard work.

4. Students should take care of their bodies. Successful students eat properly and get rest, and physical exercise. Successful students do not abuse their bodies with drugs and alcohol. Successful students have a spiritual life.

5. Students should try to view the system positively. Successful students do not waste energy in resentment, anger or frustration. Successful students have a purpose for going to college and do not get side-tracked in negative behavior or thought. Successful students are reliable and keep their word when they promise to do something.

6. Students should view themselves as self-confident, able, learners who are growing in maturity. Successful students are proud of their heritage, and do not become preoccupied by their own "Indianness." Successful students do not "play Indian" when dealing with non-Indians.

7. Older college students should reach out to younger college students. Students could form individual sponsorships of one new student each year. Successful students encourage all other students--regardless of tribal membership.

8. College students should believe they are in a college or university for more than preparation for a job. Successful students view education as "lifelong learning," not "job training" or "a way to make money."

9. Students should not feel guilty or worry about leaving their "Indianness" behind when they go to college or work in an urban area. Successful students believe they can keep family and tribal ties, make new Indian friends and remain Indian all their lives. (Most students reported they learned a great deal from Indian Studies courses at college.)

10. Students should learn how to budget money. (Suggested reading: Continuing a College Education: A Guide for the American Indian Student by Minugh, (1982a).

What Can College Students Do to Help Pre-College Students?

1. College students should make a special effort to seek out younger students and describe the advantages and requirements of college.

2. College students should tutor younger students.

3. College students should bring younger students to their college campus to show them the dorms, classrooms, and to meet friends and faculty.

4. College students should be positive role models for younger students. Skipping school, taking drugs, and failing to complete homework should not be condoned (or ignored) by older college students.

5. College students should encourage younger students to explore new things, learn to be self-reliant and to value higher education. (Personal desire and determination should be present in young persons before they start college.)

Specific Recommendation

The ultimate value of this study is dependent upon the use that is made of it. Many Indian and non-Indian people have asked me who will

read it, and whether any action will be taken as a result of having isolated completion factors and described recommendations. Wisconsin Indian respondents are very concerned that this study not be shelved "to gather dust;" used only as a reference in other research studies.

I assured my questioners that every participant will receive a Summary Report. The full report will be mailed to Indian tribal offices, University and college Indian coordinators, Mr. Paul De Main in the governor's office, and the UW-Madison and Eau Claire college libraries. In addition, copies will be available from the Wisconsin Center for Education Research.

Several Indian educators made a strong recommendation that data from this study be used in a state-wide conference on Indian Education in Wisconsin, 1984-1985. I asked other respondents if they believed such a conference would be useful. The idea was unanimously supported. The focus of the conference would be presentations of research (by educators) on the five factors which were identified as contributing to college completion. On-sight workshops would follow the conference to address the recommendations of specific populations surveyed: families, schools, colleges, tribes and students. Workshops would be practical "hands on" working meetings which offered ways to implement the recommendations in this study. The Great Lakes Inter-Tribal Council, its Education Committee, and its Language and Culture Board would take a leadership role in the conference and in the workshops. Costs of holding the conference and workshops would be shared by the state, the colleges and universities, the schools and the tribes.

Recommendations for Further Study

The recommendations which follow are an outgrowth of opinions shared with me by Indian people in Wisconsin.

1. A study should be made of methods to improve the recruitment of Indians of all ages for colleges, universities, technical schools and the Ojibwa community college at Lac Courte Oreilles--without the competiton which now exists.
2. A study should be made of effective methods of teaching writing, reading and oral communication to Indian students. (The Navajo Nation has recently purchased computer software to teach reading. Other tribes should explore the effects of this method of instruction.)
3. A feasibility study should be done to determine how supportive services can remain available to those students who need more than five years to complete their baccalaureate. (Indian master's and doctoral candidates usually complete within the same time frame as white students.)
4. In recognition of the mobility of Indian students, a feasibility study should be made of how college credits could be transferred among universities and private colleges without the restraints which now exist.
5. An in-depth study should be made of how Indian people survive under constant humiliation and maintain psychological health.
6. A study should be made of the current role of elders in Indian communities and whether or not the role has changed. If the role has changed, how do elders influence young people in modern society?

7. A study should be made of those Indian tribes and communities who successfully employ college graduates.
8. A study should be made of ways in which urban Indians and reservation Indians work together to mutually benefit each other.

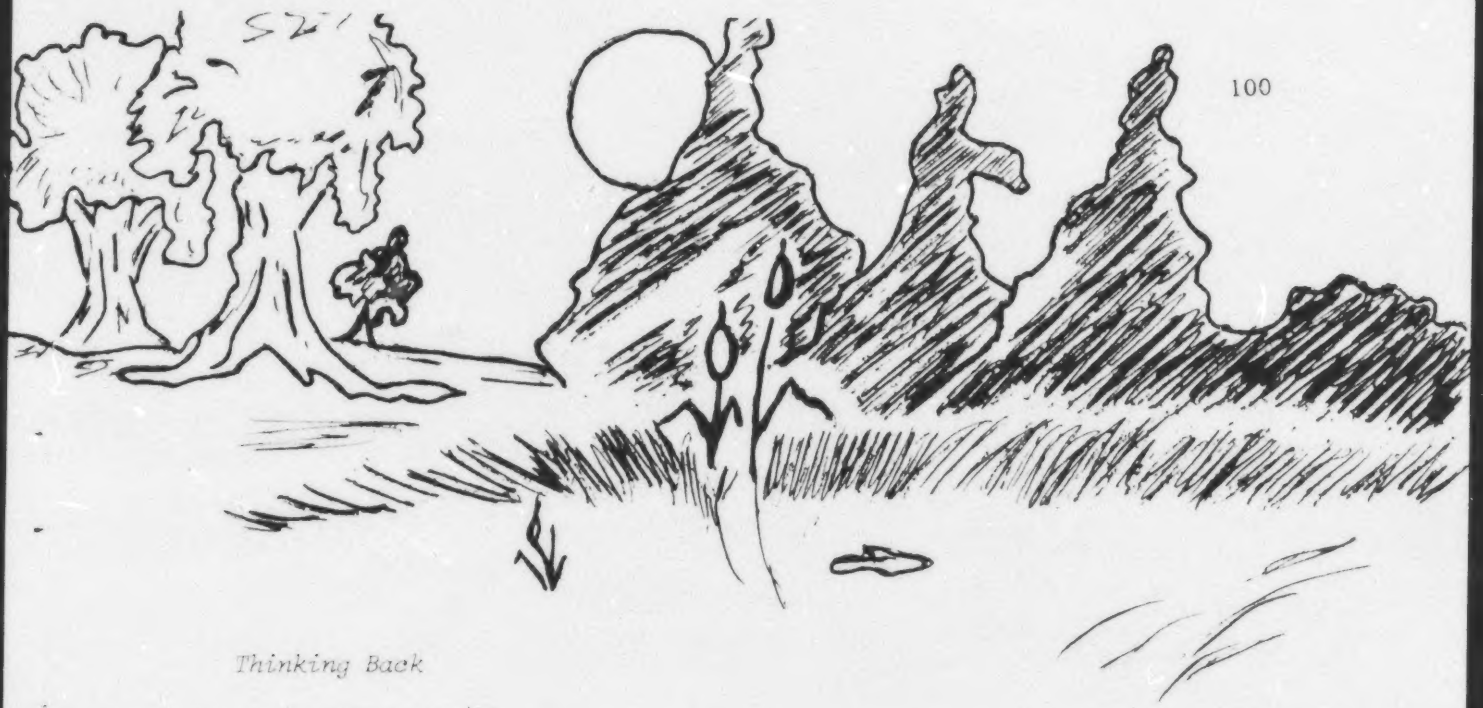
Closing Remarks

More than 300 Wisconsin Indian students and graduates gave their opinions about the factors which contribute to the completion of college degrees. Not everyone had the same opinions. One older woman, for example, said that Native American Studies courses did not benefit her at all. She would rather have studied proposal writing so she could use the skill to benefit her people. However, the majority viewed Native American Studies as very important. The majority opinions were reported in this study.

Many Indian people reported racist, paternalistic treatment to themselves and to their parents and grandparents. There is a temptation to hold grievances. There is a temptation to keep Indian worlds as as secret worlds--to keep the mystery and mysticism--to keep "enemies" guessing. The population of Wisconsin Indians in this study resisted these temptations and spoke out. They shared their opinions in the hope others would benefit from their experiences--particularly the young.

As this study comes to a close it is my hope that readers will find it positive. I hope the participants will be proud of themselves and of other Indian people. I hope everyone who reads this study will dedicate (or rededicate) themselves to improving the education of Indian students. I would hope, in my lifetime, to read a study about how

Wisconsin Indian students complete college degrees because of the system.



100

Thinking Back

Each day Kitchi Nodin awakens
with new thoughts and ideas
to what the future holds,
the survival and existence of a great people.

In his ideas,
he thinks of the new day and age.

In his thoughts,
he tries to visualize a simpler life.

As Kitchi Nodin is sitting at home,
he calls out for Nokomis,
when no answer comes,
he remembers . . . .
remembers she is gone,
to a place where there is a better life.

He remembers the simplier life that is gone,
a life when everyone took care of each other,
he thought of the old people,
standing, talking, walking, dancing, laughing . . . .

Where did they go?

When faced with this question,
he can remember,
each one leaving this world to the next,
of each person's wisdom and knowledge
gone . . . . lost . . . . forever.

The memories he has of the past,
are his key to the survival
to the future.

He sits back . . . ponders . . .
of today's complications and
yesterday's memories.

Each day as Kitchi Nodin awakens,
with new thoughts and ideas,
to what the future holds,
and realizes he can survive,
because he remembers life
long ago . . . .

--James E. Peterson
Guyaushk
February 18, 1982
Bayfield, Wisconsin

Bibliography
(* indicates highly recommended reading)

*American Indian Policy Review Commission: Final Report (Vol. 1). Washington: U.S. Government Printing Office, 1977.

Anderson, O. Households headed by Indian women double national average. Ohoyo, 1983, 16, 1.

Annual Report to the Regents on Racial and Ethnic Minority Students on the Campuses of the University of Wisconsin System. Madison: University of Wisconsin, 1983.

Astin, A. W. Minorities in American higher education: Final report of the commission on the higher education of minorities. San Francisco, CA: Jossey-Bass, 1982.

Bady, R. J. A Study of Retention at Mount Senario College. Unpublished internal report, 1982.

Berkhoffer, R. F. The White Man's Indian. New York: Vintage Books, 1979.

Blue Dog, K., & Kittson, D. A legal position paper on Indian education. In Compendium Report to Congress from the National Advisory Council on Indian Education, Las Cruces, NM: ERIC/CRESS, 1981.

Brod, R. L., & McQuiston, J. M. American Indian adult education and literacy: The first national survey. Journal of American Indian Education, 1983, 22(2), 15.

Buffalohead, R. Higher education of Indian students. 200 years of Indian education. Tempe, AZ: Center for Indian Education, Arizona State University, 1976.

Chavers, D. False promises: Barriers in American Indian education. Integrateducation. Amherst, MA: Horace Mann Bond Center for Equal Education, University of Massachusetts, 1982.

*Churchill, W., & Hill, N. S. Indian education at the university level: An historical survey. The Journal of Ethnic Studies, 1979, 7(3), 43-52.

Deer, A. Wisconsin Trails: A Magazine of Life in Wisconsin, 1983, 24, (2), 18-21.

Deer, A. Wisconsin Indians in the 1980's. Wisconsin Academy Review, 1982, 28(2), 18.

Edmunds, R. D. (Ed.). American Indian leaders: Studies in diversity. Lincoln, NB: University of Nebraska Press, 1980.

Erikson, E. H. The life cycle completed. New York: Norton, 1982.

Erikson, E. H. Identity: Youth and crises. New York: Norton, 1968.

Evans, W. H. An investigation of the value orientations of American Indian college students (Doctoral dissertation, University of South Dakota, 1974).

Foerster, L. M., & Little Soldier, D. Learning center for youth native Americans. Youth Children, 1978, 7, 53-57.

*Fuchs, E., & Havighurst, R. J. To live on this earth: American Indian education. New York: Doubleday, 1972.

Goodlad, J. American education. Phi Delta Kappan, 1983, 24, 931-940.

Gridley, M. E. American Indian Women. New York: Hawthorne Books, 1974.

Hall, T. E. A conversation with Erik Erickson. Psychology Today, 1983, 36, 22-30.

Harris, L. Characteristics of self-regard, locus of control and academic achievement of selected American Indian students in higher education. (Doctoral dissertation, University of Washington, 1974).

Heilman, K. A. Concerns and needs of minority/disadvantaged students: A comparison with perceptions of administrators, faculty, and service personnel. Report funded by the University of Wisconsin Center for the Study of Minorities and the Disadvantaged. Prepared at the University of Wisconsin-Eau Claire, August 1981.

Hertzberg, H. W. The search for an Indian identity. New York: Syracuse University Press, 1972.

Hewes, D. W. Those first good years of Indian education: 1894 to 1898. American Indian Culture and Research Journal, 1981, 5(2), 63-82.

Final Report of the Commission on higher education of minorities. San Francisco, CA: Josie-Bass, Inc., 1982, 15.

*Jeanotte, L. D. A study of the contributing factors relating to why American Indian students drop out of or graduate from educational programs at the University of North Dakota (Doctoral dissertation, 1980).

*Kickingbird, K., & Kickingbird, L. A short history of Indian education. American Indian Journal, 1979, and 1979, 5(9), 17-21.

Kidwell, C. S. The status of American Indian women in higher education. Paper presented at the Conference of Educational and Occupational Needs of American Indian Women, 1980.

Kleinfild, J. Alaska native students and college success (Doctoral dissertation, 1978).

La Framboise, T. D. Culture shock experienced by native Americans in higher education. Paper presented to the Society of Ethnic and Special Studies, 7th Annual National Conference, Los Angeles, CA., 1979.

La Framboise, T. Assertion training with American Indians. ERIC/CRESS, Las Cruses, New Mexico, 1983.

Lewis, A. C. Washington report. Phi Delta Kappan, 1983, 451.

Lurie, N. O. Wisconsin Indians. Madison: WI. State Historical Society of Wisconsin, 1982.

McGrath, G. D., Barnes, J., Helmstdter, G. C., Meador, B., & Roessel, R. Higher education of southwestern Indians with reference to success and failure. Tempe: AZ., Arizona State University, 1962.

McNamara, P. P. American Indian students and the college experience: A longitudinal study. Paper presenting preliminary findings from a study on the status of American Indians in higher education, given at the annual meeting of the American Educational Research Association, Los Angeles, 1981.

Medicine, Bea. American Indian family: Cultural change and adaptive strategies. The Journal of Ethnic Studies, 1980, 14.

Minugh, C. Continuing a college education: A guide for the American Indian student. ERIC/CRESS, Las Cruses, New Mexico, 1982.

Minugh, C. Continuing a college education: A guide for counseling the American Indian student. ERIC/CRESS, Las Cruces, New Mexico, 1982.

Minugh, C. Continuing a college education: A guide for the family of the American Indian student. ERIC/CRESS, Las Cruses, New Mexico, 1982.

Ogbu, J. U. Cultural discontinuities and schooling. Anthropology and Education Quarterly, 1982, 12(4), 4-10.

Picotte, A. An analysis of statements made by Indian college students concerning success or failure in four-year colleges in Oregon (Doctoral dissertation, University of Oregon, 1974).

Powless, R. E. Community needs and educational institutions. Integrateducation. Amherst, MA: Horace Mann Bond Center for Equal Education, University of Massachusetts, 1982, 20-21.

Project on the Status of Women. The classroom climate: A chilly one for women. Washington, D.C.: Association of American Colleges, 1982.

Ross, K. A. Cultural factors in the success and failure of American Indian students in higher education: A case study for the Yakima Indian Nation (Doctoral dissertation, Claremont College, Ann Arbor Michigan, 1979).

Spindler, G., & Spindler, L. Dreamers without power: The Menomini Indians. New York: Holt, Rinehart and Winston, 1971.

Spindler, G., & Spindler, L. Do anthropologists need learning theory? Anthropology and Education Quarterly, 1982 13(2), 14-21.

Thompson, T. (Ed.). The schooling of Native America. Washington, D.C.: United States Office of Education, 1978.

United States General Accounting Office, Health Resources Division. The Bureau of Indian Affairs should do more to help educate Indian students, 1977.

University of Wisconsin System Annual Report to the Regents on 1980-81. Progress and achievement of goals for American racial and ethnic Minority Students, 1982, 5-7.

Utley, C. A cross-cultural investigation of field-independence/field-dependence as a psychological variable in Menominee Native American and Euro-American grade school students (Doctoral dissertation, 1983).

Verble, S. Indian media features women's achievements. Ohoyo, 1983, 16(2).

*Voyich, D. L. A study of selected characteristics of successful and unsuccessful American Indian students enrolled at Montana State University from September 1967 to June 1972 (Doctoral dissertation, Montana State University, 1974.

Watson, B. C. In spite of the system. Cambridge, MA: Ballinger, 1974.

Webb, R. P. A study of the relationship of peer tutoring and academic achievement for a select group of Indian students (Doctoral dissertation, University of Oklahoma-Tulsa, 1976).

Werner, F. H. Education and Culture. New York: Holt, Rinehart and Winston, 1963.

Wilkinson, G. Educational problems in the Indian community, a comment on learning as colonialism. Integrateducation. Amerherst, MA: Horace Bond Mann, University of Massachusetts, 1981, Issues 109-110, p. 43.

Witt, S. H. Pressure points in growing up Indian. Perspectives: Civil Rights Quarterly, 1980, 12(1), 24-31.

Zakhar, A. A. The University of Wisconsin-Milwaukee Native American student population 1969 to 1981: Characteristics academic profiles and achievement. Native American Studies Program, College of Letters and Science, University of Wisconsin-Milwaukee, 1982.

Appendix A

ENDORSEMENT OF GREAT LAKES INTER-TRIBAL COUNCIL, INC.

Ojibway • Oneida • Potawatomi • Stockbridge-Munsee • Winnebago

GLITC INC: GREAT LAKES INTER-TRIBAL COUNCIL INC

POST OFFICE BOX 9, LAC DU FLAMBEAU, WISCONSIN 54538 PHONE (715) 588-3324

RESOLUTION NO. 6-23-82B

WHEREAS, education of Indian youth is critical to the development of Indian tribes, communities, and families, and

WHEREAS, there appears to be no serious research concerning the causes of success among Indian students in schools and colleges and beyond, and

WHEREAS, the Great Lakes Inter-Tribal Council is of the opinion that such research is vital to allow schools to identify, implement, or expand factors contributing to Indian student retention and success, and

WHEREAS, Dr. Janet G. Wilson of the University of Wisconsin-Eau Claire has proposed such research over the next twelve months, now

THEREFORE BE IT RESOLVED, that the assembled member tribes of the Great Lakes Inter-Tribal Council heartily endorse and support Dr. Wilson's proposed research project and urge all member Tribes to support and assist her project.

CERTIFICATION

I, the undersigned, as Secretary of the Great Lakes Inter-Tribal Council, Inc. Board of Directors, do hereby certify that the Board is comprised of ten (10) members of whom 9 were present, thus constituting a quorum, at a meeting duly called, noticed, convened and held on the 23 day of June, 1982, and that the foregoing resolution was passed at said meeting by an affirmative vote of 9 members for, 0 members against, and 0 members abstaining.

Norbert Hill, Sr.
Secretary/Treasurer

PRESIDENT
Dr. Rick St. Germaine

VICE-PRESIDENT
William Wildcat

SECRETARY/TREASURER
Norbert Hill Sr.

EXECUTIVE DIRECTOR
Robert Miller Jr.

Appendix B

ENDORSEMENT OF GLITC EDUCATION COMMITTEE

Ojibway • Oneida • Potawatomi • Stockbridge-Munsee • Winnebago

GLITC INC: GREAT LAKES INTER-TRIBAL COUNCIL INC

POST OFFICE BOX 9, LAC DU FLAMBEAU, WISCONSIN 54538 PHONE (715) 588-3324

August 12, 1982

Dr. Janet Wilson
Education Department
UW-Eau Claire
Eau Claire, WI 54701

Dear Dr. Wilson:

I am pleased to write this letter in support of the research proposal, "Wisconsin Indian Student Perception of Persistence at College."

Your presentation of the proposal at the July 22, 1982 GLITC Education Committee was very well received by the committee and, as you know, was endorsed by a unanimous vote of the members.

Our committee is very interested in seeing your research be completed as it will be very significant for counselors, recruiters, and teachers at both the high school and college levels.

Sincerely,

Fred Muscavitch

Fred Muscavitch, President
GLITC Education Committee

January 6, 1983

Please note, the title of my study has been changed since I received this endorsement from Mr. Muscavitch. The new title was suggested by Indian consultants on the project.

Janet G. Wilson

Janet G. Wilson

PRESIDENT
Dr. Rick St. Germaine

VICE-PRESIDENT
William Wildcat

SECRETARY/TREASURER
Norbert Hill Sr.

EXECUTIVE DIRECTOR
Robert Miller Jr.

Appendix C

COVER LETTER AND RESPONSE SHEET

COMPLETION OF A COLLEGE DEGREE:
RESPONSES OF WISCONSIN AMERICAN INDIANS

In order to better understand and serve the needs of American Indian students in the state of Wisconsin, this opinionnaire is designed to gather information on the factors which contribute to the completion of a college degree. The study is being sponsored by the Wisconsin Center for Education Research located at UW-Madison. The study has been unanimously endorsed by the Great Lakes Intertribal Council, Inc. and by the Education Committee of GLITC.

While there has been research on the negative aspects of higher education for American Indians, very little has been done on the causes of success. No other researcher has asked Wisconsin Indians for their opinions of the factors which contributed to the completion of a college degree.

Please do not sign your name on the opinionnaire. Your answers will be kept confidential. Your opinionnaire has been coded to allow me to follow-up on nonrespondents, but otherwise your form is anonymous.

I know completing an opinionnaire can be a nuisance, particularly for people with a hectic schedule. However, in order to have a complete and accurate study, I need your opinions. I hope you will take some time during the next few days to complete and return the opinionnaire.

If you would like to receive a summary of the final report please fill in the form below. Copies of the complete report will be available at your college/university.

Thank you for your time and cooperation.

Sincerely,

Janet L. Wilson

Janet G. Wilson, Coordinator
American Indian Program
UW-Eau Claire
Eau Claire, WI 54701

Research Associate
Wisconsin Center for Education Research
UW-Madison
Madison, WI 53706

Please send a summary of the final report to:

Name: _____

Address: _____

_____

RESPONSE SHEET

Phone Response to: Janet Wilson
(608) 263-4221
A secretary will take your answer if I am out.

Mail Response to: Dr. Janet G. Wilson
Wisconsin Center for Education Research
Rm. 763, Educational Sciences Bldg.
1025 W. Johnson St.
UW-Madison
Madison, WI 53706

My Name: _____

My Address: _____

_____

My Phone: (office) _____ (home) _____

_____1. I am a Wisconsin Indian college graduate.

_____2. I am interested in participating in the study.

_____3. I prefer to participate in the following way:

_____a. Send me the opinionnaire and I will mail it back to you.

_____b. Send me the opinionnaire and we will arrange for a time when you can call me to discuss my answers.

_____c. I would like an individual interview.

_____1. Please send me the questions first.

_____2. I would rather not have the questions first.

_____3. It would be best if you came to my office for the interview.

_____4. I would rather come to your office for the interview.

_____5. You have my permission to tape the interview if you wish to do so.

_____4. I think a Directory of Wisconsin Indian Graduates is a good idea.

_____5. I would like to be included in the directory.

Additional Contacts: Graduated prior to 1977.

Name: _____ Name: _____

Address: _____ Address: _____

_____ _____

Phone: _____ Phone: _____

Name: _____ Name: _____

Address: _____ Address: _____

_____ _____

Phone: _____ Phone: _____

Appendix D

OPINIONNAIRE, GRADUATED 1977--1982

PART ONE: BACKGROUND INFORMATION, GRADUATED (1977-1982)

Please answer all the questions that apply to you.

1. SEX: Female_____ Male_____

2. PRESENT POSITION or OCCUPATION:_____

3. PRESENT AGE:_____

4. AGE WHEN YOU FIRST BEGAN COLLEGE:_____

5. AGE WHEN YOU COMPLETED YOUR BACCALAUREATE DEGREE:_____

6. NUMBER OF TIMES YOU DROPPED OUT:_____

7. NUMBER OF COLLEGES YOU ATTENDED WHILE COMPLETING YOUR BACCALAUREATE DEGREE:_____

8. NUMBER OF TECHNICAL SCHOOLS or JUNIOR COLLEGES YOU ATTENDED:_____

9. YEAR YOU COMPLETED YOUR BACCALAUREATED DEGREE:_____

10. NAME OF COLLEGE FROM WHICH YOU RECEIVED YOUR BACCALAUREATE DEGREE:_____

_____

11. AREA(S) OF CONCENTRATION:_____

12. Marital status when you began your undergraduate degree:

(1) Single/never married _____ (3) Separated/Divorced _____

(2) Married _____ (4) Widowed _____

13. Marital status change during your undergraduate program:

(1) Single/never married _____ (3) Separated/Divorced _____

(2) Married _____ (4) Widowed _____

14. Number of children living at home with you during your undergraduage program:

(a) Ages of children _____ _____ _____ _____ _____ _____ _____ _____

(b) Circle new babies born to you or children added to your household during your undergraduate program.

15. AGE WHEN YOU BEGAN YOUR MASTER'S DEGREE: _____

16. AGE WHEN YOU COMPLETED YOUR MASTER'S DEGREE: _____

17. NUMBER OF TIMES YOU DROPPED OUT OF YOUR MASTER'S PROGRAM: _____

Code:_____

18. NUMBER OF SCHOOLS YOU ATTENDED DURING YOUR MASTER'S PROGRAM: _____

19. YEAR YOU COMPLETED YOUR MASTER'S PROGRAM: _____

20. NAME OF COLLEGE FROM WHICH YOU RECEIVED YOUR MASTER'S DEGREE: _____

_____

21. AREA(S) OF CONCENTRATION: _____

22. Marital status when you began your Master's Program:

(1) Single/never married _____
(2) Married _____
(3) Separated/Divorced _____
(4) Widowed _____

23. Marital status change during your Master's Program:

(1) Single/never married
(2) Married _____
(3) Separated/Divorced
(4) Widowed

24. Number of children living at home with you during your Master's Program:

(a) Ages of children _____ _____ _____ _____ _____ _____ _____ _____

(b) Circle new babies born to you or children added to to your household during your Master's Program.

25. Tribal Heritage: (check all that apply)

(1) Brotherton_____
(2) Menominee_____
(3) Ojibwa/Chippewa_____
(4) Oneida_____
(5) Potawatomi _____
(6) Stockbridge-Munsee_____
(7) Winnebago_____
(8) Specify Other_____

26. Childhood Home Community:

(1) Reservation_____
(2) Town near a reservation_____
(3) Town away from a reservation_____
(4) Indian Community on tax free land_____
(5) Farm_____
(6) City_____

27. Academic Preparation for College:

(1) GED_____
(2) High School Diploma_____
(3) Special Permission_____ (Specify)_____

28. High School Rank:

(1) GED_____
(2) Upper 10%_____
(3) Upper 25% (1st quartile)_____
(4) Upper 50% (2nd quartile)_____
(5) Lower 50% (3rd quartile)_____
(6) Lower 25% (4th quartile)_____

PART TWO: STUDENT OPINION SURVEY

Using the code below, mark the "0" which best describes your opinion of the following statements.

		Strongly Agree SA	Agree A	Neutral (Neither agree or disagree) N	Disagree D	Strongly Disagree SD
1.	I have always liked school.	0	0	0	0	0
2.	I have always had at least one adult who encouraged me to stay in school.	0	0	0	0	0
3.	Overall, my high school grades were A's & B's.	0	0	0	0	0
4.	I thought I had sufficient English skills when I first started college.	0	0	0	0	0
5.	After I got into college I found out my English skills were sufficient.	0	0	0	0	0
6.	I thought I had sufficient math skills when I first started college.	0	0	0	0	0
7.	After I got into college I found out my math skills were sufficient.	0	0	0	0	0
8.	When I first started college, I adjusted easily.	0	0	0	0	0
9.	My tribal background has had a significant effect on my success at college.	0	0	0	0	0
10.	Individual racism exists on my campus.	0	0	0	0	0
11.	Institutional racism exists on my campus.	0	0	0	0	0
12.	I have learned to cope with individual racism so it doesn't interfere with my college work.	0	0	0	0	0
13.	I have learned to cope with institutional racism so it doesn't interfere with my college work.	0	0	0	0	0
14.	I take care of my body because good health is basic to everything.	0	0	0	0	0
15.	I need a college education in order to go in the direction I want my life to take.	0	0	0	0	0
16.	I plan to use the skills I learn in college to benefit other Indian people, not just myself.	0	0	0	0	0

PART THREE: ADAPTATION TO COLLEGE

The five paragraphs (categories) below describe different ways students adapt to college. Read each one carefully. Check the paragraph which best describes you when you first began college.

If you dropped out of college and returned when you were older, check the paragraph which describes how you adapted then (if you changed).

If none of the paragraphs describes you accurately write one that fits you. Feel free to use ideas from the paragraphs below that pertain to you.

	First Entry	Second Entry
1. I played cards and/or Bingo a lot. I was a compulsive television viewer. I often felt bored. I didn't have many friends at school. I was usually pretty quiet and sort of sat back and watched people. My classes weren't interesting. I didn't like the school or the town. I was smart enough to go to college, but I quit (or flunked out).	☐	☐
2. I tried to learn what they were teaching me in my classes. I always "checked out" what I was learning to see if it fit with what my family and my culture had taught me. It seemed like the world was pretty messed up. I didn't think the future was going to be any better. I often thought the old days were the best days of all.	☐	☐
3. I learned a lot of new things when I was in college, both from my instructors in my classes and from the friends I met. For example: there are scientific explanations for everything in the universe. Natural science can explain social and psychological phenomena. When I went home and tried to discuss what I was learning with my family (especially my parents) we always argued. The way they understood social problems, and God, and the Cosmos was old-fashioned and ignorant!	☐	☐
4. I tried to integrate what I learned in college with the things I already knew. I liked to learn new things and I tried out new experiences. For example: Indian elders tell how the world began, how plants, animals and humans came to be on this planet. In my science classes we learned something called "The Big Bang Theory" and about Charles Darwin. I thought it was interesting, but I still appreciated the elder's stories. College was a place where I learned skills that helped me get a good job, but I learned many other worthwhile things, too.	☐	☐

	First Entry	Second Entry
5. When I got to college I learned how screwed up this world really is! It made me mad to see how inhuman and unfair people are. Poor people and minority people don't have a chance. The whole system stinks! Every institution is racist and sexist and is based on money and power. The people in power make all the decisions which are self-serving. Most students just sat back passively. But not me! I went on marches, demonstrations and I got involved. I took action. Somebody had to, if things were going to change.	☐	☐

6. (Write your own paragraphs. Feel free to use ideas from above that pertain to you.)

(a) First Entry:

(b) Second Entry:

PART FOUR: CULTURAL CATEGORIES

The five paragraphs (categories) below describe some ways Indian people relate to their tribal background. Read all of them carefully. Check the paragraph which best describes you as you are now. Then check the paragraph which best describes you when you were 18 years old (if you have changed).

If you are uncomfortable with all the paragraphs, write one that fits you as you are now and another one that describes how you were at age 18 (if you have changed). Feel free to use ideas from the paragraphs below that pertain to you.

	Me Now	Me At 18
1. I speak and understand my tribal language. I go to pow-wows, honor ceremonies, sweat lodge and other religious services. I honor and practice the values that my tribe teaches. I believe we should practice the old ways as much as we can remember them. I also believe some of our practices have had to change to fit modern conditions.	☐	☐
2. I am an active member of the Native American Church. I attend healing services, honor ceremonies and other religious services. I honor and practice the teachings of the Native American Church. I have contact with Indians from different tribes through my church. I also have quite a bit of contact with white people.	☐	☐
3. I don't know where I belong. I feel uncertain about my Indian background. I also feel very much alone at times. I have some Indian friends and we get together to drink and talk about Indian things. I am not an active member of any church and I don't go to Indian religious services. Sometimes I wonder who I am.	☐	☐
4. I don't belong to the Native American Church or to any Drum Society. My family and I were baptized into a Christian Church. Some people in my family can speak our tribal language, but we always spoke English at home. My parents (one or both) had jobs that supported us. They want me to go to college and get a good job so my life will be better than theirs.	☐	☐
5. My family had a nice, big house and my parents (one or both) had professional jobs (such as doctor, lawyer, supervisor, judge, nurse, teacher). They believed in hard work and a college education. I was born into a Christian family and never really learned to speak my tribal language. I have an old relative who speaks the language and tells old style stories. I understand a few words.	☐	☐

6. (Write you own paragraphs. Feel free to use ideas from the paragraphs above that pertain to you.)

(a)

(b) Me at 18:

PART FIVE: OPEN-END QUESTIONS

The questions you have just answered were based on some of the factors other researchers have found to be significant causes for Indian student success at college.

In order to provide you an opportunity to give your own opinions please answer the following open-end questions:

1. Please list five factors which contributed to your success in college. Describe each factor briefly. For example, if Financial Aid is one of your factors, describe the type of aid you used: GI Bill, BIA, WIA, RNIP, BEOG, Parents, I worked, etc. Begin with the most important factor.

   a.

   b.

   c.

   d.

   e.

2. What do you believe Indian parents can do to encourage their children to go to college and complete a degree?

3. What do you believe elementary, junior and senior high schools can do to encourage Indian students to go to college and complete a degree?

4. What do you believe Indian tribes can do to encourage Indian students to go to college and complete a degree?

5. What do you believe colleges and universities can do to encourage Indian students to go to college and complete a degree?

6. What do you believe Indian college students can do to help themselves stay in college until they complete a degree?

7. What do you believe Indian college students and graduates can do to encourage younger students in junior and senior high, to go to college?

8. Use the back of the page for any other comments you wish to make.

Appendix E

OPINIONNAIRE, GRADUATED PRIOR TO 1977

PART ONE: BACKGROUND INFORMATION: GRADUATES PRIOR TO 1977

The following questions will be asked of all graduates prior to 1977. Persons who respond to this opinionnaire (or who choose to be interviewed) will be asked to identify themselves in order to begin the Directory of Wisconsin Indian Graduates. However, should you wish to have any of your answers kept confidential, please so indicate after each question(s). Your request will be honored and you will not be identified in the report. Since I (Janet Wilson) will be the only reader of this opinionnaire, I will take full responsibility for confidentiality.

1. Name:_____
2. Mailing Address:_____
   _____
   _____
3. Office Phone: _____
4. Current Position or Title:_____
   _____
5. Tribal Heritage: (check all that apply)
   (1) Brotherton_____
   (2) Menominee_____
   (3) Ojibwa/Chippewa_____
   (4) Oneida_____
   (5) Potawatomi_____
   (6) Stockbridge-Munsee_____
   (7) Winnebego_____
   (8) Specify Other_____
6. Childhood Home Community (check all that apply)
   (1) Reservation_____
   (2) Town near a reservation_____
   (3) Town away from a reservation_____
   (4) Indian community on tax free land_____
   (5) Farm_____
   (6) City_____
7. Pre-College Education:
   (1) Name or location of grade school(s) attended:
   _____
   _____
   (2) Name or location of junior high school(s) attended:
   _____
   _____
   (3) Name or location of senior high school(s) attended:
   _____
   _____

8. Post-Secondary Educational Background:

	Degree Earned	Name of Institution	Year Completed
(1)	_____	_____	_____
(2)	_____	_____	_____
(3)	_____	_____	_____
(4)	_____	_____	_____

PART TWO: ADAPTATION TO COLLEGE

Please describe your adaptation to college. Cite examples of things such as: college requirements and your preparedness for college, racism (both individual and institutional) friends and social life, participation in Indian activities, homesickness, etc.

Some people report that the longer they stayed in college the better able they were to adapt to the institution; they learned coping skills. Others report that they found college to be an alien world from beginning to end. How was it for you?

PART THREE: ACCULTURATION

Some research studies (done by both Indians and non-Indians) report that Indian students who are securely grounded in their tribal heritage are most likely to complete college. Other studies report that Indian students who adopt white culture are most likely to complete college. Some Indian people believe the whole topic of Indian identity is a personal matter that should not be discussed in a research study. What are your views on the subject?

PART FOUR: CONCLUSION AND RECOMMENDATIONS

The questions you have just answered were based on some of the factors other researchers have found to be significant causes for Indian student success at college.

In order to provide you an opportunity to give your own opinions, please answer the following open-end questions:

1. List five factors which contributed to your success in college. Describe each factor briefly. For example, if Financial Aid is one of your factors, describe the type of aid you used: GI Bill, BIA, WIA, RNIP, BEOG, Parents, I worked, etc. Begin with the most important factor.

   a.

   b.

   c.

   d.

   e.

2. What do you believe Indian parents can do to encourage their children to go to college and complete a degree?

3. What do you believe elementary, junior and senior high schools can do to encourage Indian students to go to college and complete a degree?

4. What do you believe Indian tribes can do to encourage Indian students to go to college and complete a degree?

5. What do you believe colleges and universities can do to encourage Indian students to go to college and complete a degree?

6. What do you believe Indian college students can do to help themselves stay in college until they complete a degree?

7. What do you believe Indian college students and graduates can do to encourage younger students in junior and senior high, to go to college?

8. Add any other comments you wish to make.

Appendix F

REMINDER LETTER

WISCONSIN INDIAN OPINIONNAIRE

REMINDER **REMINDER** **REMINDER**

Recently you received an Opinionnaire about a college education.

If you have mailed it back, ignore this reminder---THANK YOU.

If you haven't sent it back, I urge you to do so right away.

I have received about 150 so far and I need the remaining ones so everybody's opinions will be in the study. Everyone is entitled to their own opinion and I need yours! Otherwise, it will appear to the readers that a few people speak for everybody. That is neither fair nor accurate.

Please send it back even if you do not wish to participate in the study. Just write a note across the top telling me why you prefer not to participate, then you won't be counted as a nonrespondent.

Your response to this opinionnaire will say that WISCONSIN INDIANS CARE ABOUT EDUCATION!

If you need another opinionnaire, let me know. If you know of someone I've missed please send me their name and address.

Thank You.

Sincerely,

Janet Wilson

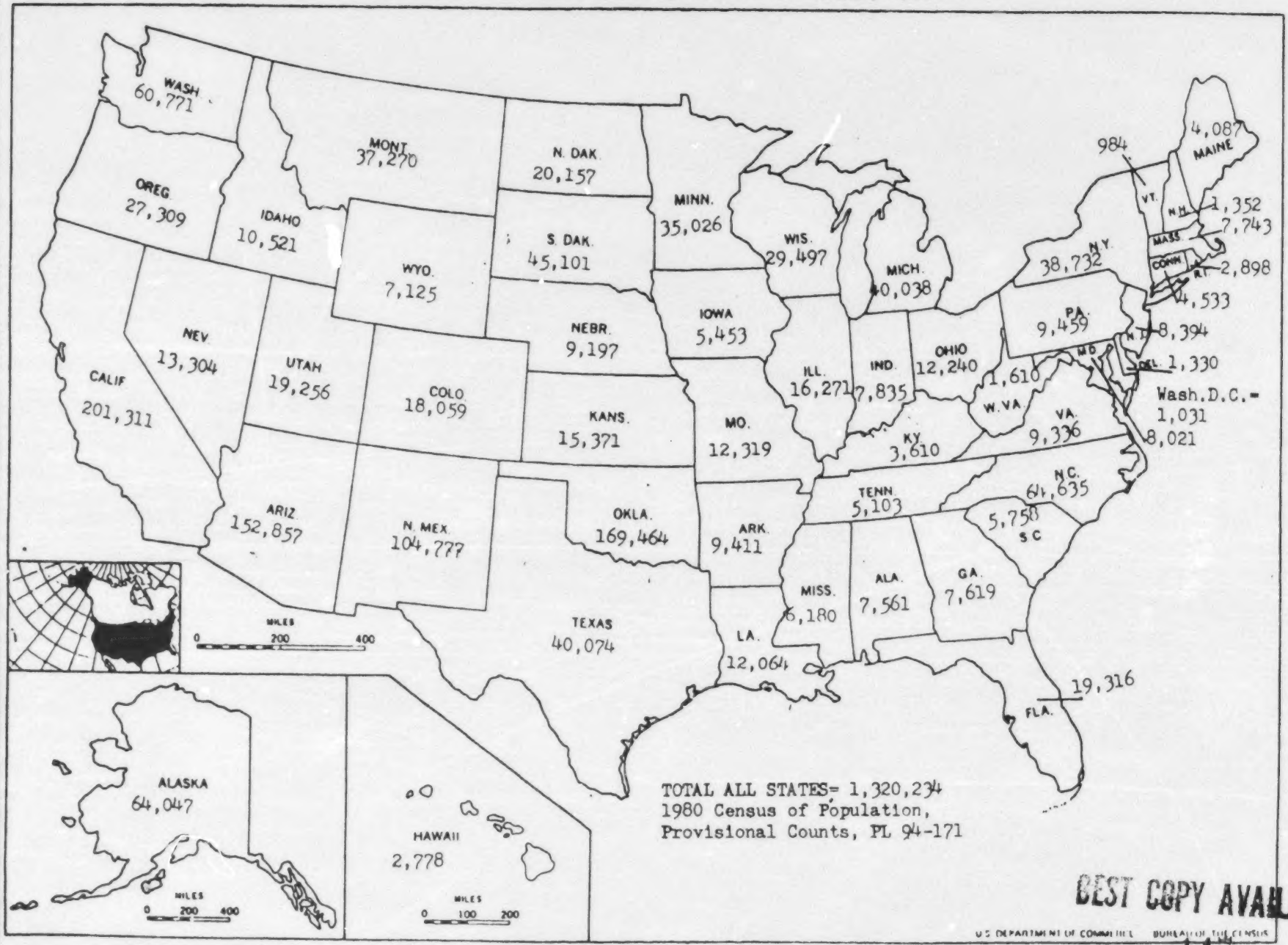
Dr. Janet G. Wilson
Wisconsin Center for Education Research
School of Education
Educational Sciences Bldg., Rm. 763
1025 W. Johnson St.
Madison, WI 53706
(608) 263-4221

BEST COPY AVAILABLE

Appendix G

UNITED STATES INDIAN POPULATION, 1980 CENSUS

AMERICAN INDIAN, ESKIMO & ALEUT IN THE UNITED STATES, 1980



TOTAL ALL STATES= 1,320,234
1980 Census of Population,
Provisional Counts, PL 94-171

BEST COPY AVAILABLE

U.S. DEPARTMENT OF COMMERCE BUREAU OF THE CENSUS

146

Appendix H

INDIAN SETTLEMENTS IN WISCONSIN

INDIAN SETTLEMENTS IN WISCONSIN

BEST COPY AVAILABLE

Appendix I

DIRECTORY OF WISCONSIN INDIAN GRADUATES: A DESCRIPTION

DIRECTORY OF WISCONSIN INDIAN GRADUATES: A DESCRIPTION

Veda Stone first approached me about the idea of a Directory of Wisconsin Indian Graduates shortly after I came to Wisconsin in 1978. Veda has worked with Wisconsin Indians for at least twenty-five years. Whenever someone wants to locate an Indian, they call Veda. Often she knows where the person is, or knows someone else who knows. Since people move around and with more graduates in recent years, Veda felt the need for an up-dated list. We discussed an Alumni Association, also. We were both too busy to do more than discuss the ideas until I began working on this research report.

It seemed that a logical outgrowth of my work could lead to the development of a Directory. Others whom I asked, also thought a Directory would not only be interesting, but would be useful for many reasons. One reason is that the same well-known (and busy) people are continually being asked to make speeches, give reports, teach classes and lecture around the state. A Directory would help to broaden the resource base. A second reason is that more and more frequently Indian people need to come together to act as lobbies for particular issues. It is currently difficult for an individual or a tribe to obtain a listing of names and phone numbers. A Directory would be very useful for these and other purposes.

My time and funding committment to this report prohibits me from completing the Directory. I began seeking foundation funding to pay a full-time salary for someone to continue the work. Costs for obtaining information, typing, printing and possibly including a few photos was also included in my application letters. To date, I have received seventeen rejections. I have, however, been given new sources for funding which I have been too busy to pursue.

I discussed the Directory at one of the Tribal Centers this spring and several people expressed interest in compiling a list of their own graduates which could be used in the Directory. If other tribes were able to help in this, I believe the Directory could be completed in approximately two years.

I am including the description of the Directory in this report in order to alert Wisconsin Indians that I am willing to continue to work on the Directory, but I need help. If other readers of this report can help with any suggestions, I would appreciate it.